THE CHURCHMAN.

VOLUME XIV.—No. 30. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 706.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK: SATURDAY, SEPTEMBER 28, 1844. BY JAMES A. SPARKS, 161 FULTON-ST. { Terms—$3 00 per annum—in advance.

For the Churchman.

A Prayer for the Increase of Charity.

Jesus! Thou Font divine
Of Charity and Peace;
A suppliant at thy Shrine
I plead for Love's increase.
Teach me while yet my steps are bent
Through earth's lone path of banishment,
In every pilgrim journeying by,
A friend and brother to espy—
Who exiled here, like me doth roam,
Far from our Common Father's Home.

Give me the thoughts that burn
Within a brother's heart—
That to a brother, yearn
Some blessing to impart.
Give to my voice the notes of cheer
That welcome greet the stranger's ear—
The words of truth with kindness blent
That bind the heart by sorrows rent—
That o'er the wounded spirit steal
In tones that soften, comfort, heal.

And give unshrinking hand
To do the kindly deed;
The will to ready stand
When most another's need.
Ready—with brow lit up the while
With Mercy's gently beaming smile—
A brother's weary toil to share,
Some little way his load to bear,
Till he relieved, awhile forget
Cares that our common lot beset.

Thus, Lord, like Thee may I
Full of Love's fruits be found;
Like Thee, myself deny,
That others may abound.
Teach me, like Thee, my foes to bless,
To walk with all in quietness:—
Aid me to shun the mocking tide,
Of worldly honors, pleasures, pride—
Shield me from madd'ning thoughts that rise
With lust of earth's vain pageantries.

And, with such lowly mood
Give spirit tuned aright,
That in another's good
Joys with unfeigned delight.
O! let no jealous feeling rest
Unchecked, unnoticed in my breast;
Nor envious thought in me spring up
At bliss that crowns another's cup—
Nor scorn reply when hymn of Fame
Lauds some more honored brother's name.

And, should another stand
Twixt me and that I prize,
Unfriendly voice or hand
Gainst me in anger rise;
Teach me to check revengeful glow,
Full, free forgiveness to bestow—
To bless, though other curseth me—
His hate return with Charity;
To lift my fervent prayers for those
Whose words or deeds my good oppose.

Mindful how mine own heart
Is veiled in mysteries,
How many crimes upstart
From Self's infirmities.
O! make me judge with humble mind
The errors clinging to my kind;
Teach me, indulgence to display
If tempted brother walk astray—
To pass with Hope's forbearance by
His seeming inconsistency.

So shall my life below
Reflect the Life above,
Mid fleshly conflicts show
The Spirit's fruits of Love.
So I become more fit and meet
To walk where tread Angelic feet—
To dwell where Angel forms abide—
To kneel with Angels, side by side,
Around the throne of Deity,
And worship everlastingly.

O! aid me there to come
Jesu! Thou Font of Grace!
To reach the Angels' Home,
Thine own Bright Dwelling-Place.
And to thy Name be hence addrest
With Father, and the Spirit blest—
The rapturous songs of ardent praise
Which here the Holy Church doth raise,
Which unto Thee are alway given
By saints at rest, and saints in heaven.

September, 1844. H. M. D.

Dr. Pusey's Sermon in New South Wales.

It has often been observed that books of "evidences" of the truth of Revelation are apt to do more harm than good; and we fully agree with the observation, upon more grounds than one. The chief mischief, however, that is done by such books is this, that they bring forward in one view all the objections against our religion which the ingenuity of bad men has devised, and man's evil nature readily remembers them, and as readily forgets the refutation; and so it is in almost all writings that are directed against errors of any kind. They must tend to spread the knowledge of the errors themselves, at the very time that they are endeavoring to place men on their guard against them. For this reason we would willingly shut our eyes to the fact that an agitation is going on among Churchmen tending to make them jealous and suspicious of those who are "set over them in the Lord." We would willingly believe that all true members of the Church of England are serving God together in the bonds of peace, and that the schisms and divisions, and bickerings and animosities of the day are confined to those who have separated from our communion, and are doing all they can to persuade others to follow their example. But the agitation *is*, we fear, disturbing the harmony of the Church itself to so great an extent, that we feel the necessity of breaking our silence, and speaking boldly upon the subjects on which it is raised.

We have been induced to adopt this course by the fact that the much-talked of sermon of Dr. Pusey has been reprinted in this colony; with the avowed purpose of holding it up to public ridicule. The person who publishes it declares himself "quite satisfied that its affectation, its dogmatism, and its mysticism, will cause it to be regarded as a singular specimen of the aberration of the human intellect."

Upon the subject of this sermon it is not our intention to write. We dare not, in an article of this sort, enter upon a doctrine which is the highest and holiest of the Christian faith, and is more fitted for meditation than discussion. All, therefore, that we say is, that the sermon was preached before the University of Oxford, and was intended to be heard not by the world at large, not by the poor and simple, not by ignorant men who might and would of course cavil at what was far beyond the range of their minds, but by a congregation of learned Divines, and candidates for the ministry. Dr. Pusey never meant his sermon to go beyond the walls of the Church in which it was preached; nor will he be responsible for the miserable blasphemies to which its publication in the Sunday Times, and the Australian "daily journal" have probably given rise.

Since, however, it has been held up to the gaze of the vulgar, not at home only, but in this Colony also, we think it right to warn all over whom we may have any influence, not to think and speak hastily of what they do not understand. We can assure our readers, that whatever may be the faults or merits of this sermon (and upon these we do not give our opinion) the learned and pious author of it had no more idea of maintaining the Romish Doctrine of Transubstantiation than has the Book of Common Prayer, which speaks of the mysteries of our religion in no less mysterious language. If plain men cannot understand Dr. Pusey, they need not be ashamed to confess their inability. His sermon was not *meant* for them, and we can account for their difficulty in a much more reasonable way than by attributing aberration of intellect to one of the most clear-headed—nay, one of the most brilliant writers, the age has produced. If it were not in so sacred a matter we could not forbear smiling at the way in which a hundred of these puny agitators have spoken of the giant mind of Dr. Pusey. As it is, we cannot smile, for unhappily the writers in question are but too well suited to the public taste, and their purposes in writing are but too well effected.

The great design of these men, we firmly believe, is to undermine, as far as they can, the Church of England herself. They try to prove first that Dr. Pusey is half a Papist, and then that the great bulk of the clergy agree with him. It has been said by a Presbyterian teacher in this place, that three-fourths of the Colonial clergy are affected with the heresy with which Dr. Pusey is charged. And though we will by no means allow that they have been *led* by him at all, we believe the teacher we allude to is in the main right, i. e., we believe Dr. Pusey to be a faithful minister of the Church of England, and we believe three-fourths (and the other fourth also we hope) of the clergy of the Colony to be equally faithful to their Church—and so far they and Dr. Pusey are alike.

If then this be true—if three-fourths of the clergy do hold the opinions, whatever they may be, which are condemned by the agitators we speak of, what possible right have they to speak of those who hold them as a party in the Church? Surely, if three-fourths of those who are solemnly pledged to teach the doctrines of the Prayer-book hold the opinions in question, we may very justly believe them to be the opinions of the Church of England; and however the Presbyterians and other Dissenters may be confirmed by the knowledge of this fact in their dissent, it little becomes the children of the Church herself to join in the popular outcry against the great majority of her ministers. Let every dutiful child of the Church be on his guard against dissenting and latitudinarian agitators—one of the greatest agitators in the Colony has told him plainly what are the views of by far the greater number of his appointed guides. Let this then suffice. It shows then that the party he has heard so much of exists but in the minds of the Dissenters, and that though some few of the Church's ministers may be in error, the great bulk of them teach now, as the Church has ever taught, the same eternal unchangeable truth of God.

It must be distinctly understood that we are not now maintaining that the clergy at large agree in every opinion put forth in the "Tracts for the Times," or in any other series of tracts or books that were ever published. To the end of time great and good men will continue to differ upon certain theological matters of minor importance, and may do so safely and innocently. There are things in the writings we speak of which many of our clergy would doubtless think it dangerous to preach. But those particular points are *not* the doctrines which have given rise to tke popular outcry. By "Tractarianism," in the usual sense of the word, is meant, *not* these debateable points, which indeed are matters of which the Church generally hears nothing at all, and have, we may safely say, never once been preached from any pulpit in this colony, but, *the plain teaching of the Book of Common Prayer.*

The particular tenets denounced are briefly these:—

1. The Apostolic Succession.
2. The authority of the Church as the interpreter of Holy Scripture.
3. Regeneration in Holy Baptism.
4. The real spiritual presence in the Eucharist.
5. The necessity of good works.
6. The sinfulness of schism.

And the *practices* condemned are those which arise out of obedience to the canons and rubrics of the Church, to which obedience every clergyman solemnly pledges himself at his ordination.

There is not space, nor is it desirable that we should dwell here upon any of these questions. We have simply stated them that men may learn what it is against which the agitation is aimed; that they may not be frightened at a sound; and that they may be able safely and confidently to rebuke those who seek by inventing party-names to set them against the spiritual pastors and teachers towards whom, from their childhood, they have been taught to order themselves lowly and reverently.

It is generally said that there is a tendency to Popery in our principles. To this it is a sufficient answer to reply, that the charge is no new one;—the Church of England has been charged with Popery by the non-conformists ever since the Reformation, and the injustice of the charge has been plainly proved a thousand times.

It is said that we exalt tradition above Scripture. We deny it directly. We do but hold tradition to be the Divinely appointed means of conveying to us the interpretation of Scripture.

It is said we hold Transubstantiation. We answer, and Dr. Pusey would so answer too, that we have conscientiously subscribed to the 28th article.

It is said the clergy who agree with us introduce innovations into the Divine Service. We answer, if so, represent their misconduct to the proper authorities and they will be punished.

It is said we rely too much on forms and ordinances. We reply, the forms and ordinances are already enjoined upon us, we do but humbly use them as we are bidden, and strive to give them all the spirituality we can.

And so a thousand other things are said, and eagerly caught up and spread, and the whole Church is filled with reports that have no foundation.

The article that accompanied the sermon of Dr. Pusey in the journal in which it was printed, whether wilfully or not, has aided in disseminating some of the gross misrepresentations that are abroad. Indeed, if the calumnies published in that article were not wilful, they can only be attributed to an ignorance which would have done well to refrain from entering upon so momentous a question until it could do so without effecting the incalculable mischief that is likely to arise from it. What other object could the writer of that article have but to disturb the peace of the Church? Have the "Tracts for the Times" any such extensive circulation in the colony that he feared their baneful influence? Has he seen any one of the clergy adopt the Popish practices he speaks of? We can only say *we* never saw, nor have we met with any one who has ever seen a cross upon the clergyman's surplice, either in the colony or in England. The real truth is simply this, though it did not suit the writer's purpose to declare it, viz. that some single enthusiastic man may a few years ago have done something of the kind, and doubtless immediately left it off again when he was reprimanded by the Bishop of his Diocese.

Of the saying of the prayers upon the altar-steps, of which the journalist also speaks as if it were a general practice, we can only answer as of the other charge, *we* never saw it either at Oxford or elsewhere, and we firmly believe the report to have arisen from the adoption in some churches of the usage observed in cathedrals of saying the Liturgy on a low stool, called a faldstool, placed somewhere near the altar-rails. The mere fact of Mr. Maurice being appealed to as an authority for these things is a certain evidence of the disingenuousness of the whole article; for the very Mr. Maurice appealed to is regarded by Low Churchmen and Dissenters as a very strong 'Tractarian'—for he is, though in no way connected with the Tracts, a sound Churchman, and it is, we repeat, against such men that the charge is principally levelled.

That the writer of the article which has led to these remarks is in real truth, to say the least, a very unfair narrator of facts, we think will be clear from a comparison of his remarks upon the Tractarian doctrine of tradition, with a distinct statement of that doctrine by one of the chief writers of these tracts, Mr. Newman.

With this quotation we shall conclude, and we think no candid mind will admit the "language used" in it is at all "similar to that of the Roman Catholics," or that tradition is "raised by it to a parity with the Scriptures." It does but explain and enforce the doctrine of our own Church's articles that "the Church is a witness and keeper of holy writ," and that she hath authority in controversies of faith.

"If the sufficiency of Scripture," says Mr. Newman, "for teaching as well as proving the Christian faith, be maintained as a theological truth, the grounds *in reason* must we demanded—grounds such as to be independent of that inquiry into history which it is brought forward to prohibit. If it is urged as a truth obvious in matters of fact, and practically certain, then its maintainers have to account for the actual disagreement among readers of Scripture as to what the faith, principles, and temper of the Apostles were. And if it be urged on the authority of the sixth article of our Church, then they must be asked, why, if this article contained a reason against deferring to antiquity, the convocation of 1571, which imposed it at the same time, as is well known, ordered all preachers to teach *according* to the Catholic Fathers, and why our most eminent divines, beginning with the writers of the homilies themselves, have ever preserved that very method. Nothing can be more certain than that Scripture contains all necessary doctrine; yet nothing, it is presumed, can be more certain in either, than that, practically speaking, it needs an interpreter; nothing more certain than that our Church and her Divines assign the witness of the early ages of Christianity concerning Apostolic doctrine as their interpreter.

"Without, however, entering into a question which our Church seems to have determined for us, a few words shall be devoted to the explanation of a verbal difficulty by which it is often perplexed. An objection is made, which, when analyzed, resolves itself into the following form:—'Either antiquity does or does not teach something over and above Scripture; if it does, it adds to the inspired word: and if it does not, it is useless. Does it then, or does it not *add* to Scripture?' And, as if showing that the question is a perplexed one, of various writers who advocate the use of antiquity, one may be found to speak of the writings of the fathers as enabling us to ascertain and revive truths which have fallen into desuetude, while another may strenuously maintain, that they impart the knowledge of no new truths over and above what Scripture sets before us. Now, not to touch upon other points suggested by this question, it may be asked by way of explanation, whether the exposition of the *true sense* of any legal document, any statute or deed, which has been contested, is an addition to it or not? It is in point of *words* certainly; for if the words were the same, it would be no explanation; but it is no addition to the sense, for it professes to be neither more nor less than the very sense, which is expressed in one set of words in the original document, in another in the comment. In like manner when our Saviour says, 'I and my Father are one,' and antiquity interprets 'one' to mean 'one in substance,' this *is* an addition to the *wording*, but no addition to the sense. Of many possible means of interpreting a word, it cuts away all but one; or if it recognize others, it reduces them to harmony and subordination to that one. Unless the Evangelist wished his readers to be allowed to put any conceivable sense upon the power of doing so is no privilege; rather it is a privilege to know that very meaning which, to the exclusion of all others, is the true meaning.

"Catholic tradition professes to do for Scripture just what is desirable, whether it is possible or not, to relieve us from the chance of taking one or other of the many senses which are wrong or insufficient, instead of the one sense which is true and complete."—*Sydney Record.*

Mrs. Chapone was asked how it was she was alwas so early at church, "Because said she, "it is part of my religion not to disturb the religion of others."

From the Edinburgh Family Gazette.

On the Administration of Baptism according to the Rule of the Church.—No. 2.

Another matter which we consider deserving of serious attention, in connexion with the celebration of Baptism, is the selection of godfathers and godmothers for the persons receiving that Holy Sacrament; and we may form an accurate notion of the qualifications supposed to reside in those who undertake the office in question, as well as of the duties which they solemnly pledge themselves to perform, if we only peruse with ordinary care the Baptismal Office itself. They are called upon, *in the name of the child, whose sureties they are*, to renounce the world, the flesh, and the devil,—to express their belief in all the articles of the Apostles' Creed,—and to promise obedience to God's holy will and commandments; and the Service concludes with the following exhortation, which is delivered to them by the priest who administers the sacrament:—

"Forasmuch as this child hath promised by you, his sureties, to renounce the Devil and all his works, to believe in God, and to serve Him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and to believe to his soul's health; and that this child may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession: which is, to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

Then shall he add, and say:—

"Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be farther instructed in the Church Cathechism set forth for that purpose."

Looking, then, to the duties which are here required on the part of godfathers and godmothers, and the qualifications which are necessary towards a right and faithful discharge of those duties, we are entirely prepared to receive that part of the 17th Canon, by which it is enacted, that parents ought to be admonished of the propriety "either of becoming sponsors themselves, or of procuring godfathers or godmothers, *who shall always be communicants*, that the Church may be certified, that all who are admitted within her pale will be brought up in the knowledge and practice of Christianity."

Now, while the Church is thus anxious to make the best provision which she can for the spiritual welfare of her younger members, nothing can be more painful to contemplate, in a religious point of view, than the way in which her wisdom in this respect is often set at nought, and the impiety with which the obligations of godfathers are often undertaken by individuals who entertain not the most remote intention of ever fulfilling them.

When we are about to avail ourselves of the services of our brethren in reference to worldly matters, we generally display the utmost anxiety to select those whom we consider best qualified to execute the work requiring to be performed. Thus, if we happen to be sick, we prefer being attended by an experienced physician, rather than by one who has had little practice. If we require legal advice as to the management of our affairs, we are not content with the opinion of an inferior attorney, if we can procure a consultation with some eminent barrister. And if we have children to educate, with a view to their advancement in the world, we are very sure to place them under the direcíion and care of those whom we think best fitted to promote the particular object which we have in view. Now, seeing that men act upon this principle in all matters of mere temporal interest, it cannot be denied that they are more especially bound to follow it in the selection of godfathers and godmothers to their children; it cannot be disputed that it is their unquestionble duty to nominate to this responsible office persons of a sound religious faith, who are both willing and able to perform the duties which the Church so solemnly imposes upon them. Both a respect for the command and intentions of the Church, and a regard for the spiritual welfare of their offspring, demand that they should exercise their parental power in this case with fidelity and discretion; and we sincerely trust that this is often done with a single view to the accomplishment of the object which the Church has in view. At the same time, it is obviously too often the practice for parents, in their selection of individuals to fill the solemn office in question, to overlook, to a great extent, the spiritual qualifications required for a conscientious acceptance of the office, and to make their choice depend upon a variety of circumstances entirely foreign to the matter referred to. The spirit of Mammon is even brought into the sanctuary, that it may preside over the professed dedication of children to God. An attempt is made to combine the office of godfathers in the Church with that of patrons in the world. Nay, sometimes it may be found that a parent's choice is decided by the consideration that some particular person will give the child a handsome dress, to be worn on the occasion of the Baptism.

And the result of this mode of proceeding is, that very improper persons being chosen, the performance of that part of the service, with which they are more particularly connected, becomes an impious mockery in the sight of God. Persons are brought forward to take vows for others, which respect both faith and practice,—vows, however, which they have not begun to observe, as binding upon themselves, in their own individual conduct. Schismatics become bound to present to the Bishop for confirmation those for whom they stand as sureties,—while, at the same time, they do not recognize the ecclesiastical authority of the Bishop over their own persons. And the class of individuals to whom we here refer, generally, whether Churchmen or schismatics, undertake a great and onerous duty as regards the spiritual education of those who are brought by them to the font, without the slightest intention of ever fulfilling such a duty, either one way or another. If this be so, then, there is, doubtless, much need for reformation. Let it only be granted, that a man is, in common honesty, bound to perform those obligations which he undertakes to his fellow-men,—and that those who make promises, without intending to fulfil them, are destitute of all moral principle; and, then, we shall be in a situation to approach the consideration of the guilt involved in mocking God, by deliberately appearing in His presence, and assuming the place of godfathers, without a pious resolution to discharge the various duties which devolve on those who accept of that responsible office. It is surely unnecessary to say that those who act in this way, while by their conduct they bring derision and contempt upon the Church of God, are acting as if they despised the majesty of God Himself, and may bring upon themselves a heavy and dreadful condemnation. We can only add, in conclusion, that we think those who have children to bring to the lavar of regeneration, and who hope that such children are there to receive unspeakable blessings through the sacramental application of the blood of Christ, would do well to attend to the pious provisions which have been authoritatively made in reference to the administration of the sacrament, seeing that their provisions are so admirably adapted for promoting the glory of God, the good of His Church, and the welfare of those little ones who are here brought unto Christ.

Communications.

For the Churchman.

Consecration of St. Luke's Church, Rossville, Staten Island, and Confirmation by the Right Rev. Bishop Onderdonk.

Mr. Editor,—If there is an interesting occurrence, and one peculiarly animating to the hearts of Episcopalians, it is the consecration of a Church. In a region where comparatively little is known of our institutions, and where the forms and devotions of primitive Christianity have been excluded by those who differ from us, from their limited opportunities of understanding and appreciating their authority, beauty, and benefits, it must be an exciting topic. The mind is consequently filled with mingled thoughts at the event.

A large collection of clergy are assembled in their ecclesiastical garb, with a beloved and respected Diocesan at their head, to set apart from all common and unhallowed uses, and solemnly to consecrate to the service of Almighty God, an edifice intended for his worship. The subjects of association at this moment are full of interest. Who, during the next one hundred years, will be here entered by Baptism into the Church of the living God? Who will here ratify, in the holy rite of Confirmation, the solemn vow, promise, and profession that they here made or was made in their name when first they entered the Christian Church? Who will here, kneeling at the altar of their common Lord, consecrate the vows of a mutual love, and seal by a solemn oath before God, the promises of a perpetual affiance? Who will here come, with broken spirit and contrite heart, to commemorate their Saviour's death, and seek to be spiritually strengthened and refreshed by the grateful reception of the emblems of his broken body and shed blood? Who, when the toils and trials of our weary pilgrimage are over, and when earth shall be about to resume her kindred elements as the house of this tabernacle is dissolved, will here be brought, before being consigned to the tomb, that the solemn dirge may be chanted, and the last solemn rite may be performed, reminding the surviving companions of our days, that "Blessed are the dead that die in the Lord," and not to sorrow as men without hope for those who sleep in him?

These, with the mingled thoughts that many will be born here and trained for their heavenly inheritance, and many a sinful wanderer from God will probably in this house hear the gracious invitation of "Turn ye, turn ye, for why will ye die," and be converted and live, and be written hereafter among the number of those who will hear the joyful communication, "Come ye blessed of my Father, inherit the kingdom prepared for you,"—irresistibly force themselves on the mind, while contemplating the solemn edifice which is now to be consecrated.

An assemblage of the kind alluded to was seen the week before the last on the banks of the Raritan River. About fourteen months since, the curiosity of a person in a freighting vessel, on his way from New York to Amboy, was, on Sunday afternoon, near Taft's Landing, attracted by the sounds of music floating over the calm waters from the shore. As the wind had died away, and his sails hung heavily, and his vessel floated slowly along, he had an opportunity to enjoy for more than a half hour the novel spectacle before him. It was that of a congregation worshipping God *in the open air.* He could distinctly hear, in the stillness that prevailed, a considerable portion of the solemn services in which this interesting group of people were then engaged. The river, narrowing as he advanced, he consequently approached the spot, and perceived more clearly than he might otherwise have done, the whole scene. The steps, reaching from one end to the other, of the beautiful Gothic front (nearly one hundred feet in length) of the dark edifice of a distinguished inhabitant, terminated at each end by Norman Towers, were filled with people—the piazza, which was vaulted with ground arches, was crowded with seats, and a person in clerical robes was seen conducting the solemn services of the Episcopal worship. It seemed as if the spectator was looking into the interior of a cathedral, with the whole side of the edifice taken away while the congregation were at worship. He could distinctly hear the speaker's voice as he named his text, and, together with persons in several vessels, apparently with design, nearing the spot, while floating slowly by, listened to a considerable portion of his discourse, before turning a distant point, a mile and a half off, when the voice died away.

It was the occasion of the first services of the Episcopal worship that had ever been publicly held in Rossville.

Since that time they have been regularly continued by another clergyman, the Rev. Mr. Jackson, who, with a most creditable zeal and prudence, has organized a Church. The body are now known by the name of St. Luke's Church, Rossville.

On the 5th inst. the very beautiful Gothic edifice, which has since by this congregation been erected, was consecrated to the service of Almighty God. The clergy met their respected and beloved Diocesan, the Rt. Rev. Bishop Onderdonk, at the residence of Judge Seguin. This noble mansion, contrasting in the happiest manner with the dark Gothic structure of Col. Ross near by, built in the style of a baronial castle, and a cluster of beautiful cottages, the most elevated and elegant of which is the tasteful mansion of Mr. Mason, present one of the most picturesque views that can be imagined. Bishop Onderdonk was accompanied by 16 of his clergy, among whom are now remembered the following:—

Rev. Dr. Moore, Dr. Taylor, Dr. McVickar, with the Rev. Messrs. Carder, Evans, Jones, Hoyt, Pound, Riley, Goddard, Parker, Ackerly, Peet, of New Jersey, Winslow, and Rev. Mr. Jackson, the Rector of the Parish.

At half past 10 A. M. the procession was formed and proceeded to the Church. The Instrument of Donation having been handed to the Bishop by the Wardens, it was given by him while sitting with his clergy within the chancel rails to be read by the Rev. Mr. Jackson. The Rev. Dr. McVickar, of Columbia College, read the sentence of consecration. The morning services were then commenced by Rev. Dr. Moore, of Staten Island, and the Lessons by Rev. Dr. Taylor, of Grace Church, New York. The singing was conducted by gentlemen of the Parish, assisted, with previous preparation, by Mr. James A. Sparks, and two ladies who accompanied him from the city, possessing voices which, by their richness and compass of tone, clearness of expression, as well as scientific euphony, both surprised and delighted and solemnized the hearers. The sermon by the Bishop then followed, and was listened to with much interest and edification by the large congregation who were present.

The pews, 76 in number, on the lower floor were all filled, and the occasion seemed one which gave universal pleasure.

The edifice covers an area of about 47 by 74 feet. The roof is supported, in the interior of the building, by ten pillars of the lighter style of Gothic, and the tower, with the plain buttresses on the sides, and pointed windows, give to the building, which is painted of a dark color, a solemn and imposing aspect. Indeed, as viewed from the river, in connection with the mansion of Judge Seguin, to which it is contiguous, and that of Col. Ross and Mr. Mason, and the beautiful cottages that skirt the underhues of the banks of the river, it calls up a train of the most delightful associations and feelings, coupled as it is with a scene of such picturesque loveliness.

In the afternoon the congregation were again assembled, when the holy rite of Confirmation, for the first time on this part of the island, was administered by the Bishop to 17 persons. A more affecting sight has seldom been witnessed in any one of our Churches. Every individual seemed impressed even to tears, by the solemn services of the rite by which were renewed before God the vows of the Baptismal Covenant. Much of the solemn feeling seemed to pervade the congregation. No one could have thought who was present, that it was a light matter to be confirmed. Every one upon whose head the hands of the Bishop were laid must have deeply felt the solemn prayer whieh was offered,—"Defend, O Lord, this thy servant with thy heavenly grace, that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom."

With such a beginning, and under such pastoral labors, which, in the cases presented, seemed to have been so affectionate and diligent and faithful, St. Luke's Church must soon be in a flourishing spiritual condition.

It gives us pleasure to add, that the society is indebted in but a small amount for a building, which, at an expense of nearly $4000, they have been enabled to erect, and on this day have had consecrated; and that the intelligent zeal of both Rector and people give promise that a prosperous Church, drawing many souls into Christ's fold, and guiding many wanderers from God into the ways of salvation, will probably here exist when the present generation shall have passed away. C.

New York, Sept. 16, 1844.

For the Churchman.

Religious State of New England.

Mr. Editor,—I am a descendant of the Puritans, though now, through the great mercy of God, a minister of the Holy Catholic Church. But "I have great heaviness and continual sorrow in my heart, for my brethren my kinsmen according to the flesh; for I bear them record that they have a zeal of God, but not according to knowledge." There are multitudes among them who, from their true piety, sincere love of truth, and ardent desire to do what will please God, are worthy to be loved. The very stubbornness of their attachment to the system of their fathers, believing as they do that it is from God, is evidence of firmness of principle not easily to be shaken. The tenacity with which they hold on to their religious institutions, arises in very many cases from a belief that these institutions are the very embodiment of spiritual religion, and that to desert them would be to sacrifice all that was worth possessing in Christianity. The stern heroism of the "Pilgrim Fathers" is the object of popular admiration and almost the standard of Christian attainment; and it appears to be taken for granted that whatever is good in their spirit has come down with the institutions they established, and is the inalienable inheritance of all their sons. Trained to admire and reverence the character and deeds of the settlers of New England, Congregationalists are almost laid under a necessity of thinking that the system their fathers established must be the best—the true one.

Now, that there were some grand features in the character of the first settlers of New England, none can deny. The depth and earnestness of their religion is testified by their deeds. Would that there had been more of it in the Church from which they separated, and that it was more frequently exhibited in the Church at the present day! I must do Congregationalists the justice to say that it is this practical earnestness—this depth and efficiency which is the object of the admiration, imitation, and desire of many of the best among them.

But my "heaviness" on their part arises from a conviction that the day has gone by when the depth and strength and efficiency of the religion of the Puritans can be to any great extent realized among their successors of the present day by the means of Puritan institutions. The spirit which the Puritans brought with them from the Church they left, and which they intended to incorporate in their new Church, has left that body, and there are no means of restoring it. The Puritan system was even more deficient in respect to provisions for embodying the spirit of Christianity than for preserving the letter of doctrine, inadequate as that has been found. Whatever has been the glory which has shone in their temple, *Ichabod* is now written over its portals.

I have for a long time watched the downward tendency of the Congregational body, and a strong conviction of this fact had its influence in driving or leading me into the Church. I felt the ground sinking beneath me—the waves dashing over me and was glad to seek safety in the Ark. But it is equally clear to me that the great part of the best and most deeply religious persons in New England are not aware of the true position of their Communion, nor of the course on which they are bound. Instead of watching the landmarks on the shore, or the sun and moon in the heavens, they have kept their eye fixed on a light behind them, or have occupied themselves so much with looking at their own vessel, that they are entirely ignorant of the departure they have made, or of the latitude and longitude they have reached. They live in hope of reaching some clime where they may breathe a free air and move with a lighter and stronger step than they now do, but they are doomed to disappointment. Very many of them go mourning all their days—they walk in darkness and see no light. Notwithstanding they fear the Lord, and obey what comes to their ears as the voice of his servants.

My object in this communication is to endeavor to arouse attention to the true state of Congregationalism, and exhibit what are some of its manifest tendencies as evinced in the actual state of things at the present time. Such an exhibition may possibly dispel the illusion which holds the minds of so many, and excite them to seek for a surer home for their souls.

I shall remark, first, upon the defection in Christian doctrine which the last few years have witnessed. The doctrines of the Trinity, Atonement, Original Sin, Regeneration, are formally held, and have in time past been taught by their divines in a manner approximating to the true Catholic doctrine on these points. And these have been connected with the more objectionable doctrines of Predestination and the Saints' Perseverance, or the indefectibility of grace. In former days, too, the Church was held to be a reality and a unity, and the doctrine respecting the Sacraments was not far from that taught by our Church.

But how is it now? Are these great doctrines of Christianity firmly held and clearly exhibited? In the first place I may remark that I frequently hear from some whom I regard as among the most substantial and truly spiritual in their Christian character, the complaint that they have no doctrinal preaching whatever; that the great truths of the Gospel are not set forth at all. With regard to Predestination that is but little thought of. It is never preached, and there are very few Congregational preachers who would venture to preach upon it, so odious is it. To this, of course, I do not object; I only wish they would throw overboard with it its twin sister, the doctrine of the Saints' Perseverance, which is practically by far the more pernicious of the two. But it is rather unbecoming in them to represent the Episcopal Church as "Arminian to the core," because her ministers do not believe in Calvin's Election, while they themselves hold the doctrine in a sense and form, but very little if at all different from that in which it was held by Arminius[*] himself, and do not preach it at all. Calvin would have exclaimed, "Fire and faggots!" at what passes now always under the name of Calvinism.

But how is it with regard to the other doctrines, which are true? How is the Trinity regarded? Every one acquainted with these matters knows that the eternal generation of the Son has been formally denied by Professors Stuart and Taylor, and this has always been held as an essential part of the Catholic doctrine. The personality of the Holy Spirit has not, that I am aware, been denied by any "orthodox" authority, but the whole teaching of the denomination respecting regeneration and the office of the Spirit is such as to destroy all sense or perception of any truth in this doctrine. No one scarcely sees that the personality of the Holy Ghost has any connection with the work of redemption. What they regard as the *influence* of the Holy Spirit may, according to the prevalent views, proceed as well from the Father as from the Holy Spirit. And such being the case, the fact of His personality must fall into the back-ground; and from not being advanced in such a way as to give it living interest, it will certainly be lost sight of, if it be not already. And then what becomes of the Trinity?

The doctrine of original sin is still held in name under the form of "Total Depravity;" but it is not generally held in any such way as to amount to an affirmation that all men are conceived and born in sin—that there is an inherent corruption of nature—that man is not able of himself to perform good works. On the contrary the whole amount of the doctrine as held by some of the leading Professors and divines is, that "man is such a being that he will certainly sin in all the appropriate circumstances of his being." His evil dispositions are not inherently sinful, that sin consists in *known* transgression of *known* laws, and that man has a perfect *natural ability* to perfectly keep the whole law of God, only he will not use it until excited thereto by the Holy Spirit, and this certainly goes by the figurative name of *moral inability*.

The older divines of New England used to teach, that Regeneration consisted in the implanting of a new principle of life in the soul, differing from the Catholic doctrine chiefly upon the point whether it were implanted in the Sacrament of Baptism, or given upon an inward exercise of the mind. In accordance with this, they taught clearly, and with a great deal of unction, the development of a new life—the life of Christ in the Christian's soul by a gradual process. But there are very few divines in New England at the present day who teach in this strain. The natural ability shoves out the moral inability. The idea of free will excludes that of divine co-operation except to excite the will, and according to the prevalent doctrine regeneration is a great *moral change*, which consists in the turning of a sinner from sin to holiness under the influence of the Holy Spirit; but not by any means in the implantation of a new life. O no, that would be *physical regeneration*.

I am not writing conjecturally, but from personal knowledge, and wish to hold up the picture of deterioration and declension in Christian doctrine, by showing the contrast between the present tone of teaching among Congregational ministers and the teaching of Edwards and Bellamy and even Dwight, in whom rather more of this tendency is perceptible. And I wish, if possible, to call the attention of reflecting men in New England to the fact of a most alarming and general departure from sound doctrine—a departure which must ere long result in entire unbelief.

I am aware that there has been some resistance offered to this downward tendency; I know that Professors Woods and Tyler, with some others in less prominent stations, have remonstrated and argued and contended for the old forms of doctrine; but it cannot be denied that they are practically overcome. Ever since the introduction among them of "Taylorism"—(a singular compound of Benthamite morality and Pelagian Divinity, cemented with a peculiar psychology prepared for the purpose and set off with some of the stolen technics of Calvinism taught at New Haven, and deriving its name from its chief propagator)—ever since this was introduced it has been gaining ground, and the young men, though not adopting Taylorism as a whole, have fallen in with the current, and the "New Divinity" has given tone to all their teaching, and the process of development is rapid. It is no slander to say these things, for they are said constantly by their own controversialists. The following may be taken as an admission on the part of one who is identified very much with the New Divinity of New England, being a leader in the new school Presbyterian party. I take it from the New York Observer of 24th August. Dr. Skinner (in a prefatory notice to a review of Coleridge's writings) says:—

"Calvinists have exchanged Calvin and Edwards for modern divines of Germany. Satisfaction for sin has been discarded, and the doctrine of at-one-ment substituted for that of the atonement. Preaching, in certain cases, has passed from plain to dreamy and mystical, from shallow to incomprehensible, from commonplace to great seeming profundity."

More might be said about preaching. It might be invidious to say that they do not preach Christ, for he is doubtless in some way incorporated with the system, but I venture to say that the preaching of New England men of the present day differs greatly in this respect from that of their older divines. Our blessed Lord is named indeed, but, as one of themselves awhile ago expressed it to me, he is "brought in in a parenthesis." I hazard nothing in saying that little, very little is heard of the life of Christ in the soul—of union with Christ—of participation in his death and resurrection. When these things are brought forward, "a veil is upon their hearts." The doctrine of the Holy Spirit indwelling in the soul, will be regarded as mere metaphor, and the great mystery of "Christ in you the hope of glory," explained away—or if any one attempt to set it forth, as it is stated in Holy Scripture, such attempt is branded as mysticism.

Now, it seems as though the lovers of truth among New England Christians ought to look this matter in the face; ought to inquire whereunto this will grow, and whether this departure from the orthodox faith is not a token of decline, which may well awaken the deepest solicitude. They may be loth to admit that they and their fathers have been in error—to come to the conclusion that Congregationalism was a mistake, and has proved itself a failure. It may be a sore trial of their humility. They may inquire if there be no means of restoring purity, and may make spasmodic efforts to regain what they have lost. But where there is no standard of doctrine and no divine authority recognised save in the mass of the brotherhood, and where every congregation is regarded as so entirely independent in itself that no body has any control over it; in short, where there is no voice to speak with God's authority, it is hard to see how corruptions of doctrine can be restrained.

I have already occupied too much space, but with your leave, Mr. Editor, will present at another time some other views of the matter.

R. N. P.

For the Churchman.

Columbia College, Sept. 25th, 1844.

Mr. Editor,—Of the freedom with which Dr. Whately turns private notes into public documents I will not here complain. That is altogether a private offence leading but to the termination of a correspondence which for some years past has brought me little of either instruction or interest. Such, however, was far from its earlier character. But what as a Churchman I do now and here complain of, and, in the correspondence of a logician like Dr. W., have a right to complain of, is that he should thus elevate the casual language of his correspondent (contained, if I remember right, in a note of introduction to a friend covering the documents remitted to him) into a formal defence of a great Church question, prejudicing thereby, so far as such fact may go, (whether intentionally or not) the merits of that question itself, through the feebleness with which it was advocated. Now, not only does this convey, however unintended by Dr. W., an erroneous impression as to the facts of the case, but in its logic, too, is little better than a fallacy. The documents remitted him under cover with the note, contained and were stated to contain the *argument* of the case. They were put forth as such by his correspondent; and against them, therefore, and not against the casual by-play, as I may term it, of the friendly note introducing them, should Dr. W.'s attack have been directed. What that note contained, and all it was intended to contain, was but a few words of friendly justification, put to the Archbishop as an observant man of the world, one who could not but recognize the necessary fact, in every communion, of a wide pale in Church union, and who, moreover, as an English Churchman, would find it fully exemplified at home. If asked, Mr. Editor, why I chose rather to parry than fight that question with D. W., I leave it to those who will, to reply—"the fear of an acute adversary." Permit me to give another answer. Our correspondence had not been up to that time one of a *doctrinal* character. Nor was I willing to give it that character, and that for several reasons satisfactory to myself. One was, that it had arisen in personal kindness many years before, and in academic similarity of pursuit, Dr. W. being at that time a College man—president of one of the halls at Oxford, and an eminent teacher in a branch of science to which I was also academically devoted. From his letters on these subjects I long continued to derive after my return, as I had previously done in England from his conversation, much valuable light. His theological opinions, moreover, were not then what they now are, at least not so published. He was then measured doctrinally by a sound and most original work—that on St. Paul—a work of such merit as to have been selected for early republication among us by one of the most learned, acute, and sound of American divines. But neither then nor since was his correspondence as a theologian *coveted* by me, for I felt that, on all religious questions we differed in first principles;—such topics were therefore, when introduced, either silently passed over by me or slightly noticed. To his recent more formal attack on a canonical act beyond his jurisdiction as well as knowledge, I answered as usual slightingly, remitting him, however, at the same time, all needful documents, and waiving his open doctrinal challenge—whether right or wrong in thus declining the controversy, such at least was the motive. But there was another operating feeling with me. I felt that it was no question of mere logic or evidence of fact between us. The difference lay deeper, even in our *premises*. We could not set out from the same point of departure—it was vain, therefore, to hold the same course. This I felt as a bar to all profitable discussion between us. Knowing and admiring, therefore, as I did and had long done, the shrewd clear headedness of Dr. W. in matters of the worldly understanding, I had not the same respect for his spiritual judgment—on the contrary, I held him to be, and that from the first of our acquaintance, one of the most *unspiritual* minds, to use a strong term, that I had ever met with among highly intellectual ones—the φρωνημα πνευματος of which St. Paul speaks seemed to bear in his mind no adequate proportion to the φρωνημα σαρκος. I will not say the fact before us, the using his correspondent's letters as if they were his own, is a proof of this "idiosyncrasy," but I do say it is near akin to a mind that habitually overlooks that which the eye cannot measure. Begging pardon, Mr. Editor, for whatever in the above communication may appear extraneous to the only real matter in hand, the correction I mean of any unfavorable impression produced on your readers through the unauthorized report of the contents of a hasty note, I remain, &c.,

J. McVickar.

For the Churchman.

Ohio Convention.

Mr. Editor,—Some of the proceedings of the Ohio Church Convention lately held at Massillon, in the opinion of the writer, displayed a dangerous and alarming spirit, and produced some hasty and arbitrary proceedings, upon the appointment and instructions of the delegates to the General Convention. When the Committee reported the names they had agreed to nominate for delegates to the General Convention, a clerical member arose and stated that he considered this the most important business to come before this Convention; and that he was not acquainted with all the candidates; that he did not wish to vote without knowing who and what he was voting for,—and that he would not *knowingly* vote for any delegate that was not a *firm* and *decided Protestant*, &c. &c.

Upon which one of the clerical nominees rose and declared his decided and unwavering Protestantism, and his determination to sustain the Bishop in the stand he had taken, on the disturbing questions in the Church—and that he was ready and desirous of settling the disturbances among us upon decided Protestant principles, regardless of consequences, but at the same time he would be glad to represent the views of this Convention, and desired their instructions to enable him to understand their wishes, &c.

Another and a third clergyman supported the views taken by the two clerical members who preceded him, and declared that the Church was at war within and without, and it was useless to cry peace, peace, for their was no peace among us; that in short the Church was on FIRE, and he was for the most prompt and decisive course to be taken to put down our disturbances, and supporting our diocesan, &c.

All these clerical gentlemen spoke in an unusual tone of earnestness, indicative of settled and dogmatical opinions and intentions.

The writer hereof, a lay delegate, replied to the first clerical speaker, that he hoped that he would not in his zeal for Protestantism, forget he was a Catholic, and as such, would regard all questions to be acted on by the General Convention, and not cultivate a sectional or discordant spirit, &c.

To the second, we answered, that we regarded our Bishop as the ambassador of God, the connecting link between earth and heaven, and that we delighted to honor him as such, as well as for his endowments and acquirements, and were proud of him both as a bishop and a gentleman, and that we did not intend that any member of the Convention should entertain a more exalted opinion of the office or the incumbent, but that we did not intend to forget that our bishop was human, and as such, liable to infirmities; that as much as we loved our bishop, we still loved the Church more; and felt no disposition to love the bishop's faults, and that as there were other dioceses and other bishops to be met in the General Convention, he wished the rights of the whole duly regarded, and not go into Convention in a sectional, jealous, and partizan spirit, &c. &c.

To the other, and third clerical member, I replied, that I could see no other war in the Church but what they made, nor any propriety in it, that if they would keep peaceable themselves, all would go well, that all the importance the "Oxford Tracts" had, they gave to them, and that much more importance was also given to the ordination of Mr. Carey than it deserved; that I felt no more fear of going to Rome than to Geneva; and that if it were true that the Church was on fire, we should apply water to it, and I called on the Convention to help me carry water in both hands to extinguish it—adding that it was the duty of the Convention to send delegates to the General Convention that were in favor of peace, and in a peace spirit, &c. &c.

Before the vote for delegates was given, the bishop addressed the Convention something about Church errors in the fourth century, and the twelfth and thirteenth century—the dangers of the "Oxford Tracts,"—and the purity of the Church order,—and the necessity of keeping clear of Romish errors—and that we could not if we wished, and ought not if we could, keep these matters out of the General Convention; that they would have to be met and settled, and the sooner the better; that two of the lay delegates from South Carolina had pledged themselves to bring up these matters before the General Convention, but if nobody else would do it, that he would do it himself, and expressing this determination with much emphasis. After which, the election took place, and resulted in the success of the nominated, or court ticket, as some called it, by a majority of more than two to one.

In order to get the expression of the Convention upon the subjects debated before the balloting took place, and to meet the expressed wishes of the first named clerical member to the General Convention, and also to have something more certain and intelligible than an unreported debate upon a subject which so seriously engaged the attention of the Convention, I drew up a paper, containing such instructions as seemed advisable upon the occasion, which met the approbation of several clerical as well as lay delegates; which paper was read and offered to the Convention in the following form, viz:

Whereas, subjects of excitement have arisen in our Church, which threaten to disturb its peace and usefulness, and upon which it may be the duty of the General Convention to act, the Church in the Diocese of Ohio, in Convention assembled, having elected her representatives to the General Convention of the Episcopal Church in the United States, which is shortly to assemble in the city of Philadelphia, and feeling a deep interest in the peace and welfare of our beloved Zion, do hereby instruct our delegates to the General Convention of our Church as follows, viz:

1. *Resolved*, That we have our standards, in the Scriptures, the Book of Common Prayer, and the Homilies, upon doctrine and discipline, and by them we are satisfied to stand, be governed and judged, and in support of them we pledge our undivided exertions; denying and discarding all responsibility for the opinions and tracts of individual members of the Church; and considering that there is no necessity or propriety for the General Convention to make any Canon upon the subject of tracts, nor in any way notice the slanders and abuse of the world around us.

2. *Resolved*, That the General Convention is expected to draw a line between the doctrines of the Church and of the sectaries around her, (so distinct as to leave no room to doubt what are her doctrines,) from those of Romanism down to Mormonism, so as to know what to hold as Churchmen, and what is expected of those who are appointed to minister at her altars.

3. *Resolved*, That our delegates to the General Convention consider themselves as delegates of the Church from the Diocese of Ohio, and not as partizans, and as the messengers of peace and order; and that they also consider themselves as representatives of the whole Church of God in the United States, as well as of the Diocese that sends them; and that the Church in Ohio expects them to discountenance all attempts to array one officer, or one part, or one Diocese of the Church against another—and to know no difference between the Church in one Diocese, and the Church in another—and to consider our Bishops as equals, and to know no difference between High and Low Churchmen, as they are sometimes denominated.

After this paper was moved and read, a clerical member moved to lay it on the table, and a clerical member elect to the General Convention, moved to rule it out as being out of order, because it was the same question which was decided in the election of the delegates to the General Convention, (and this was the same gentleman who before he was elected invited the instructions of the Convention,) and he read some rules to prevent a question that has been decided from being called up, unless upon a motion to reconsider; and was also permitted to make an argument against receiving this paper.

The writer hereof attempted to reply, to show that the election of delegates, and the instructing the delegates after elected, were different questions, and was called to order, as being out of order to debate it, and silenced by the chair. The chairman, (Bishop,) declined deciding whether this paper should be ruled out, although a chair question, and left it to the Convention, when there was a majority against it—and it was so silenced and ruled out. After which, I was requested by several clergymen and laymen to have my article of instruction, with an explanation of the affair printed. And it is for that purpose I now send it, with this short narrative of the proceedings which led to it, and on it when offered; refraining from any remarks upon the subject further than such as were necessary to give a synopsis of the proceedings of the Convention upon, and relating to, this matter, that you and others may see the feeling here upon Church matters, leaving you to make your own comments, and draw your own conclusions—concluding with prayers for the peace of the Church.

A Lay Member
of the late Ohio Convention.

The Churchman.

New York: Saturday, September 28, 1844.

Removal.—The Churchman Office and Bookstore has been removed to No. 161 Fulton Street, third door west of Broadway, and opposite St. Paul's Chapel, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

New York Annual Convention.

The *sixtieth* Annual Convention of this Diocese commenced its session on Wednesday last, and is now in progress. The usual religious services were performed in St. John's Chapel, in which the meetings of the Convention are this year held. This change in the place of meeting has the approval of all, as it withdraws the Convention from the noise and confusion of the chief thoroughfare of our city, by which its proceedings have heretofore been much disturbed, to a position of comparative seclusion and stillness. Morning prayer was read by the Rev. Dr. Wainwright, and the lessons by the Rev. H. Southgate, our excellent missionary to Constantinople, whose judicious course in that capacity, as well as his recent admirable defence of himself and of the Church against the slanderous imputations of dissenting agents abroad as well as at home, and complete exposure of their devices and double-dealing on the scene of his labors, have justly entitled him to the welcome which he received from all. The Ante-Communion Service was performed by the Rev. Dr. Lyell; the Epistle being read by the Rev. Dr. Milnor, and the Gospel by the Rev. Dr. Berrian. The music on this occasion presented some new features, and deserves special notice and commendation. Besides several new chants, the Te Deum and the responses in the Ante-Communion Service were sung by the united choirs of St. Paul's and St. John's with admirable taste and skill. The service used on the occasion was Nares in C., Dr. Hodges, as usual, presiding at the organ. The large congregation, present in despite of the unfavorable weather, were favored also with a specimen of Cathedral music which, we hear with pleasure, is to constitute a part of the Daily Service at the new Trinity Church. The Venite was chanted *antiphonally* by two choirs of boys under leaders stationed in opposite galleries; and the effect of this arrangement, sustained as the juvenile companies were at the proper points by the usual choir, notwithstanding an occasional lapse in time necessarily incident to inexperience, was most satisfactory and gratifying to all lovers of Church music and of the Church Cathedral Service.

The Sermon was preached by the Rev. Dr. Higbee, and was founded on 1 Cor. xiii. 1-3. The aim of the preacher was to establish, from the whole reasoning of the Apostle in the preceding portion of this Epistle, that *charity*, in its scriptural sense of love to God and love to man could not exist irrespective of a reverential regard to the Divine organization of the one visible Body of Christ. That its only and true home is in the Church; and that the violations of this heavenly principle and virtue, on account of which the Apostle severely rebukes the Church in Corinth, were attributable wholly to a disregard, on the part of those whom he censures, of the Divine original and order of the Church of Christ, and to a preference of modes of human devising. Therefore that the lack of charity, so improperly charged upon those who maintain this exclusive Divine ordainment, justly and necessarily attaches itself, according to the Apostle's reasoning to those who depart from it. This one idea was singly and clearly kept in view throughout the sermon, and in our judgment was convincingly established by the able and eloquent preacher. May it be deeply pondered by those even in the Church who would temporize with such as are without, and compromit some of her Divine gifts and endowments from a most unscriptural view of the so much misunderstood virtue, charity—endangering in this way, if we take St. Paul for our teacher, the very principle which such profess to desire to maintain and exhibit.

The Communion Service was performed by the Rev. Dr. Lyell, with the exception of the Absolution and Prayer of Consecration, which were read by the Right Rev. Diocesan, who, we regretted to observe, labored under such a severe cold as to prevent his taking a more frequent part in the interesting services of the occasion. A large number of the congregation united with the clergy in receiving of the Holy Sacrament of Christ's body and blood.

The Convention was then called to order; and 109 of the clergy, and a larger number of the laity than has been seen in this body for many years, answered to their names. It was encouraging and delightful to witness such a collection of this portion of the representatives of the Church. To the laity the Church may confidently look in her time of trial and of need, and the present numbers and other indications show that her appeal will not fail to find a ready response on the part of her devoted sons in their intelligent and determined support of her constituted authority, principles, and measures. On this occasion it was to be seen sooner than had been anticipated that they had not rallied around her for naught. The Bishop having, in consequence of his illness, called the Rev. Dr. Wainwright to assist him in the duties of the Chair, the Convention proceeded to the election of a Secretary and Treasurer. The present experienced and faithful incumbents were nominated by Floyd Smith, Esq. for re-election as for several years past. Hamilton Fish, Esq., a delegate from St. Mark's, nominated in opposition the Rev. Mr. Balch of St. Bartholomew's, as Secretary, and two or three gentlemen (who successively declined) as Treasurer. At length the new nomination for this office was withdrawn, whether because it was impossible to procure an individual consenting to stand in the opposition in so hopeless an attempt, or because the present incumbent is less offensive to certain members than the excellent Secretary, cannot be determined. The usual mode of election by nomination having been objected to, more than an hour was occupied in balloting in separate orders for the choice of a Secretary. Meanwhile, the Rev. Dr. Lyell addressed the Convention in a brief but interesting and affecting speech, announcing his desire not to be again considered as a candidate for re-election on the delegation to the General Convention. For nearly thirty years, this respected and venerable clergyman remarked, he had represented the Church in this Diocese in that body, and had lived to see most of his early associates gathered into their final rest. He had been uniformly honored from year to year with every token of the confidence of his brethren of the clergy and of the Church at large. But years and labors now required a withdrawal in some degree from these more general duties, and therefore while he acknowledged with respect and gratitude the confidence that had been reposed in him, and the honors that had been rendered to him, he felt compelled to withhold his name as a candidate for the continuance of these favors, and to give way to those whose years and inferior cares better qualified them for a place in the highest Council of the Church.

The affecting address of this venerable father was received by the Convention in respectful silence. The usual Standing Committees having been announced by the Chair, the result of the vote for Secretary was announced by the tellers. Of the clergy 20 voted for Mr. Balch, 89 for Mr. Haight, the present Secretary. Of the lay delegates 28 votes were received for the former, 70 for the latter. The announcement gave the highest satisfaction to every true Churchman present, as declarative of the determination of this Convention to sustain the Church in the persons of its tried officers, as well also as interposing such a decided check to the action of those unworthy elements of opposition which were so painfully developed in the last annual session, and which have unhappily manifested themselves again even at this early stage of the proceedings of the Convention. May the Divine Head of the Church make this, as it has been the first, so also, the last effort of that mistaken number, and cause the present meeting of the Council of his Church to issue in universal harmony, union, and love.

At half past 7 P. M. the joint anniversaries of the several Diocesan Societies were held in St. Paul's Chapel. In consequence of the heavy rain, a small number only was present, but this included some of the most intelligent and estimable of our laymen. The Rev. Dr. Jarvis, of Connecticut, read Evening Prayer, assisted by the Rev. Mr. Walter, of Troy, who read the lessons. The Rev. Homer Wheaton, of Poughkeepsie, preached from Jeremiah vi. 16. The sermon set forth in a most perspicuous and forcible manner what was meant by the "old paths" and the duty of "walking therein." He maintained that in order to accomplish her great and Divine end as a Missionary Institution to regulate the world in regard to which she has hitherto fallen far short of her duty. Her members individually and collectively must return to the "old paths" of almsgiving, fasting, and prayer. And that till these great Christian duties were faithfully practised in their mutual relation and dependence, and all her own ordinances and appointments of every kind carried out, especially by her ministers, she could never make only an imperfect exhibition of her true character and power, and attain but to a distant approximation to the end for which God had instituted her. This, we confess, is but a feeble outline of this admirable sermon; yet it is less to be regretted since we learn with pleasure that a copy has been solicited for publication. After a collection in behalf of the Bible and Prayer Book Society, and prayers, and the benediction by the Rev. Dr. Wainwright, who presided in the absence of the Bishop, the congregation retired.

Thursday, 12 o'clock.

Morning Prayer was read by the Rev. Mr. Mead, of St. Clement's, assisted by the Rev. Mr. Dowdney, who read the lessons. The Convention was then called to order by the Bishop, and a large additional number of both orders answered to their names. The whole floor of the spacious Church in which it was assembled was filled with the delegates, and never has it presented a more imposing aspect. The proceedings of yesterday were read by the Secretary and approved by the House, after which Judge Oakley, of St. Thomas's, in this city, introduced a resolution tending to define the powers of the Bishop in the Convention, treating of questions of appeal from his decision. A long and warm debate ensued on this resolution, in which many of the most distinguished members, principally of the laity took part. During the debate a discussion arose as to the permanence and operation of the present rules of order. Among these were Judges Oakley, Buel, Duer, Betts, Pendleton, Benton, Messrs. Stuyvesant, Floyd Smith, Hill, of Albany, C. Livingston, and the Rev. Drs. Taylor, Anthon, Smith, Mr. Mead, and others. The Bishop decided that the present rules, as those of a permanent body, were permanent, but susceptible of alteration at the proper time (which at present was not) and in the proper mode. Judge Duer took an appeal from the decision of the Bishop, and on this appeal another exciting debate ensued. The question was at length demanded by orders and sustained. The Chair then stated it, and the vote was taken. Of the Clergy, 97 voted in the affirmative, and 25 in the negative. Of the Laity 73 votes were given in the affirmative, and 25 in the negative, and 2 divided. So the decision of the Chair was sustained. The Annual Address was then proceeded with.

This decision brings up the proceedings of the Convention to the last moment before going to press. The debate upon the points which preceded it tend to disappoint our hopes of a harmonious session, and show the necessity of fervent prayer, and firm and consistent action on the part of all true-hearted Churchmen.

The Spottiswoode Society.

We have before mentioned that a Society bearing this name, the object of which is the reprinting of the standard writers of the Episcopal Church in Scotland, has lately been established in Edinburgh. A letter on the subject recently received from the Secretary of the Society, gives some information on the subject, which may be interesting. It should be premised, that the letter was in reply to one requesting information as to the Society's plans and objects:

"I shall now inform you of the position in which the Society stands. The volumes to be published for 1844 are now passing through the press. One thousand copies of each book are to be printed. The number of the Society's subscribers at present is between six and seven hundred; but there will in all probability be numerous additional applications as soon as the books make their appearance. We would however retain any number of copies that might be required for America, and perhaps it might be as well to send them out in sheets, as this would save freight, and makes, I am informed, a difference in duty. Of course subscribers would be allowed a deduction for binding."

"You will see from our Prospectus that we have Local Secretaries, and Booksellers who act as agents and have depots for the books at their shops."

The Local Secretary for the United States is the Rev. Dr. Seabury, and the Bookseller, James A. Sparks, 161 Fulton street, to either of whom names and subscriptions may be sent.

The subscription is one pound sterling per annum, and for this amount, the subscriber will receive three or four octavo volumes. It is desirable that subscriptions should be made as soon as possible, that the requisite information may be conveyed at once to the Society in Edinburgh.

President Douglass and Bishop McIlvaine.

The following appropriate and excellent notice from the New York American, of President Douglass's Statement, expresses all that it is proper for us to say on the subject—at present. There is much inquiry for the pamphlet.

Statement of Facts and Evidence connected with the Removal of the Author from the Presidency of Kenyon College. By D. B. Douglass, LL.D.

We have read this pamphlet with deep and painful interest. It is, indeed, announced on its title page, as "printed for private circulation," but the matters to which it refers are in no sense private matters; and the chief parties concerned are, or were, public and official, and not private persons. We violate no propriety, therefore, in thus publicly speaking of the occurrences detailed in the pamphlet—nor of the chief parties named, Bishop McIlvaine of Ohio, and Major Douglass.

It is known to many of our readers that the last named gentleman was some years ago appointed President of Kenyon College, at Gambier, Ohio. How urgently, and with what warmth of personal attachment and professions of devoted friendship he was solicited and induced by Bishop McIlvaine to accept this appointment, the pamphlet before us abundantly shows. It shows, too, most painfully, how vast the difference between profession and practice—how disastrous to Mr. Douglass, his reliance upon the feelings of friendship—and how unwise, for any one, to hazard so vital a step as that of abandoning one career for another, without first reducing the terms of the new engagements to a specific and binding form.

This was the fatal error of Major Douglass. He accepted the Presidency of the College, in reliance upon the friendship and support of one whom he believed himself quite entitled to rely on, in any contingency, and *without* a previous, definite, and well settled programme of the rights, or duties, or powers of the new office, and of its relation to other members and officers of the common Corporation or Association. He did, indeed, it would seem, intimate a wish that all this should be arranged in advance—but suffered himself to be put off by the Bishop, without any the slightest distrust that such postponement could arise from any preconceived design.

The error was fatal. Every subsequent effort to repair it only led to exasperation, and finally to alienation on the part of the Bishop, who, it would seem, conceived his rights or authority to be in some way involved in Mr. Douglass' natural wish to be in fact, as in name, President of the College—until, without consultation, and upon the sole ground of alleged "unpopularity," Mr. Douglass was summarily removed by the Board of Trustees, after having been first vainly urged to resign.

The whole manner and spirit of this proceeding—in which, however, the Bishop took no part openly—as detailed and corroborated by official documents in the pamphlet, seems to us wanting alike in gentlemanly courtesy and in Christian charity.

The subsequent letter of condolence of the Bishop, as illustrated by the whole course of previous misunderstanding between Mr. Douglass and himself, and by the narrative of his subsequent intercourse with the students, amazes and confounds us. We cannot reconcile it with any known rule of Christian ethics.

Upon the whole, reposing faith in this statement—written without passion, though with vigor and plainness—Mr. Douglass seems to us to have been treated with a degree of summary and unbecoming harshness—which could not occur among laymen—but which, in a mixed board of clergy and laymen, excites more sorrow than surprise.

Clerical Changes.

The Rev. John Grigg having removed into this Diocese from that of Pennsylvania, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. Martin Moody has removed, in the same manner, from this Diocese into that of Connecticut; the Rev. Charles Seymour, Deacon, to that of Western New York; and the Rev. Alvin K. Putnam to that of Vermont.

The Rev. Pierre P. Irving, Secretary and General Agent of the Foreign Committee of the Board of Missions has removed in the same way into this Diocese from Western New York; and the Rev. James Bradin, Deacon, from that of Connecticut; the latter having become Assistant Minister to the Rector, and Master of the Male Parochial School, of All Saints' Church, New York.

We are requested to say that the Rev. Gordon Winslow has declined the call from Trinity Church, Princeton, and desires his papers and letters directed to the care of Parker & Whitehead, 53 Exchange Building, New York.

Bishop Onderdonk has received from the Rector and Church Wardens of Grace Church, Whiteplains, Westchester county, the canonical certificate of the appointment of the Rev. John Cushing as Assistant Minister of the Parish.

The account of the proceedings of the Ohio Convention has been accompanied with the writer's name.

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[*] My authority for this statement is an article in the Biblical Repertory, published in Andover in 1831, from the pen of Professor Stuart.

The following is a list of the Delegates, &c. elected by a majority of about 95 to 23 of the Clerical and 74 to 37 of the Lay vote:—

Delegates to the General Convention.—Rev. John Brown, D.D., Rev. Reuben Sherwood, D.D., Rev. Edward Y. Higbee, D.D., Rev. John M. Forbes, Messrs. Thomas L. Ogden, Stephen Warren, David B. Ogden, Gulian C. Verplanck.

Supplemental Delegates.—Rev. John McVickar, D.D., Rev. William Berrian, D.D., Rev. William Creighton, D.D., Rev. William L. Johnson, Messrs. Floyd Smith, William Johnson, Samuel Jones, Cyrus Curtis.

Missionary Committee.—Rt. Rev. Benjamin T. Onderdonk, D.D., President *ex officio*, Rev. Lot Jones, Rev. Joseph H. Price, Rev. Edward N. Mead, Rev. Isaac Pardee, Rev. William Morris, Messrs. Charles N. S. Rowland, John H. Swift, Cornelius Oakley, Floyd Smith, Alexander L. McDonald.

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The Rt. Rev. the Bishop of Rhode Island preaches the Triennial Sermon before the Board of Missions on the evening of the first day of its approaching session, Thursday, October 3d.

There will be divine service to-morrow evening in St. Paul's Chapel, to commence at 7 o'clock, when the Rev. Horatio Southgate, Missionary to Constantinople, will deliver a discourse on the subject of that mission.

A collection will be made in aid of the mission.

The Editor had prepared a brief outline of the proceedings of Convention, but has withdrawn it to make room for the spirited sketch kindly furnished by a clerical friend—which has taken the place of the usual editorial matter.

Extract of a Letter from an American Clergyman travelling in Europe.

* * * "In our tour upon the Continent of nearly three months, we learned little or no Church news of importance, that could interest you. Abundant opportunities were improved of becoming acquainted with the practical influence of Romanism in countries where it is the only religion tolerated, and in others where it is predominant. Throughout Roman Catholic Europe the magnificence of Church ceremonies fills a plain republican with astonishment. At Rome where these are unparalleled, a favorable opportunity of witnessing these in their fullness occurred on the Festival of St. Peter—Primus of the Holy See. On this day, the illuminations of the Church—the Pontifical processions, in which his Holiness goes from the Vatican to St. Peter's, borne in state upon the shoulders of twelve of the faithful—it is regarded an act of especial grace to be permitted to perform this humiliating duty—and the episode of fireworks from the castle of St. Angelo, which belong to the ceremonies of Carnival Week, are repeated. Nothing can exceed the dazzling equipages of the Cardinals and Roman Princes on these occasions.

An audience with his Holiness was granted us a few days afterwards at his palace on the Quisinal-hill. We were introduced by Dr. Cullen, President of the Irish College at Rome, who acted as an interpreter. After traversing acres of apartments and passing numerous mounted guards on the way, we were ushered into the presence of his Holiness. Dr. Cullen made a rush for the Pope's slipper, which he kissed, but his Holiness received no acknowledgment of supremacy from us. We bowed ourselves into his presence and out again with the deference and respect due to a prelate only. He received us in the plain habit of a Franciscan Monk, to which order he belonged before his elevation to the Chair of St. Peter. He evinced much spirit and animation in conversation for one of his years, being eighty, and apparently enjoys a green old age. He conversed freely upon various subjects—interested himself in inquiries after our health, and was anxious that we should see all the objects of curiosity in his capital—the home and patron of the fine arts—before leaving. He could understand where the Diocese of New York was, but as for Connecticut it perplexed him, until Dr. Cullen explained that it was within the jurisdiction of the Roman Catholic Bishop of Boston.

The churches in the nominal Diocese of the Bishop of Gibralter at Naples, Rome, and other places are only chaplaincies for the benefit of English embassies and English families residing at those places. The Neapolitan Government will not allow either Church edifice or Sunday school, nor even the fitting up a room as a chapel unless it be in the house of the Ambassador; and at Rome the English chapel (simply a room fitted up for public worship) is thrust by his Holiness outside the gates of the city.

Our guide books inform us that this boon to British travellers "was granted in the most handsome manner!" They are not intended for the native citizens, but for the convenience of British residents, upon the number of which—the size of the congregations, and the number of confirmations at the Lord Bishop's perennial visitation—will in a great measure depend. Many thousands of English resort to the Continent on the approach of winter—mostly to Italy, and begin their return to the North after Easter or Holy Week. We were informed that thirty thousand English visited Naples last winter, and the number is yearly increasing. If these were firm and consistent Anglo Catholics, whose religious profession was manifested in their daily walk and holy living, great good might reasonably be expected to result from the silent influence of their example upon the people among whom they sojourn. They would be living Epistles indeed—not in an unknown tongue, and which the Pope would find it difficult to suppress.

The great contrast between the practical influence of Romanism and Anglo Catholicism appear to me in a striking manner exemplified by the *different manner* in which the *Lord's day* is observed on the Continent and in England. Mark the contrast. Our first Sunday in Europe we passed at Marseilles in the south of France. It was a Roman Fete day, and the scene strongly reminded us of the anniversary of our national Independence at home. The morning was ushered in with the ringing of bells—the roar of cannon—martial music and military parades. Innumerable flags and banners were suspended across the streets—waving from the tops of the public buildings and from the shipping in the harbor—the streets crowded with citizens and the rural population from the country around. Places of amusement and carnal indulgence presented unusual attractions, inviting the multitude to dissipation, gaity and pleasure, while the religious processions and the parading a full length image of the Virgin through the streets, to receive the oblations of the faithful, in gifts of money and presents to "Our Lady," did little I fear towards sanctifying the day; and each succeeding Sunday until we joyfully landed upon the shores of England witnessed a repetition of the spirit at least of the above.

During our stay in the capital of his Holiness, the drawing of a lottery took place on a Sunday afternoon, attended by fifteen or twenty thousand of the citizens, and were kept in order by a company of the Pope's soldiers. At Paris Sunday seems observed only by an increase of business and gaity. Work and traffic of all kinds proceeds as upon any other day, interrupted only by an excess of pleasure—where the folly of one hour serves only to introduce the folly of the next; and every where we went upon the Continent theatres and other places of amusement were more abundant than on any other day, and nothing appears to show that the day is sanctified unto the Lord as a day of *holiness* and *rest*.

Our first Sunday in Catholic England was passed in this crowded and overgrown metropolis—all work and traffic is stopped—the stores and shops, even to the licensed retailers of gin are universally closed—far more strictly than in New York—and the mild, peaceful, benign and restraining influence of pure religion is felt through every grade of society. No wonder that a London Sunday is intolerable to a Continental Romanist." [illegible]

For the Churchman.

St. Paul's Church, Stockbridge, Mass.

Mr. Editor,—Having been favored by being present at the consecration of St. Paul's Church, Stockbridge, on Thursday, the 13th inst., the interest we have felt on the occasion has induced us to send you a brief account of the services. It was a consummation which shows how much can be effected by "a patient continuance in well-doing." For nine years, the Rector, the Rev. Samuel P. Parker, has labored on, performing service in an upper room of the Academy, and although often feeble in health, has ceaselessly endeavored to turn his influence to the permanent establishment of the Church. He has carried on his little congregation through feebleness and weakness and discouragement, until now this beautiful edifice has been completed, and stands the enduring monument of his labors.

The church building in its exterior represents a rural, Gothic Chapel, 63 feet in length, and 25 in width, the porch being a projection in front 10 feet square, while in the rear is the chancel, another projection, 14 feet square. Its entire length is therefore 87 feet. The vestry represents a side porch, the dimensions of which are 12 feet by 10, in the clear. The height from the base to the eaves is 19 feet, and about the same distance from the eaves to the ridge of the roof. The windows are lancet shaped. The building is covered with pine planking, unplaned and unpainted, put on vertically, the planks being tongued and grooved, filled in with white lead, and battens running from base to eaves, over the joints. The roof is very steep, and covered with a heavy shingle, three feet long, has the appearance of tiling. There are pinnacles in the corners, on the body of the church, on the porch, vestry, and chancel.

Upon entering the porch, a single broad aisle, six feet wide, is before us, presenting an uninterrupted view of the chancel and altar. The wood work throughout is in imitation of oak, the pews being without doors, and a wainscoting running round the church. Above is an open timber roof, the walls finished in rough stucco, with corbells and pendants. The chancel, rising two steps, and occupying the entire recess, contains the altar covered with a beautiful crimson cloth. Above this are four Gothic tablets, having inscribed on them the Creed, the Lord's Prayer, and the Ten Commandments. Above them is a pointed window of painted glass, pouring "a dim, religious light" over the body of the church. The pulpit and reading desk are without the chancel, on different sides of the building.

Altogether this is the most beautiful model of a cheap country church that we have ever seen, and it reflects great credit on the architect, Mr. Upjohn. who is doing so much to improve on ecclesiastical buildings. The entire cost will fall below 2,500 dollars, and we have been thus particular in the description, in the hope that other country parishes may see how much can be effected by a comparatively small sum, if the outlay is directed with taste.

On the morning of the consecration the building was crowded. The Instrument of Donation was read by the Rector, and the Sentence of Consecration by the Rev. Mr. Kip, of Albany, who also read the Epistle. The service for the day was read by the Rev. Mr. Edson, of Lowell, after which the Right Rev. Bishop Eastburn preached an admirable sermon on the blessings which flow to us from the public worship of the sanctuary. There were also present of the clergy, Messrs. Ballard, Lee, Shaw, Hazzard, and Benton, of the Diocese of Massachusetts.

The next morning the congregation having again assembled to witness the Institution of the Rector, Morning Prayer was read by the Rev. Mr. Shaw, and another excellent sermon was preached by the Bishop, on the duty of proclaiming the whole gospel from the pulpit. The closing portion—his address to the newly instituted Rector—was peculiarly impressive. About 40 persons afterwards knelt at the chancel to receive the Holy Communion.

We confess we have seldom attended a similar service of equal interest. We thought of the past trials of the worthy Rector, and the reward he had even now received. We remembered that the day of his Institution, (September 14,) was the anniversary of that on which his grandfather, exactly forty years ago, was consecrated Bishop of that Diocese. The scene around us too was one rich in historical recollections. It was here that in the middle of the last century, Jonathan Edwards lived, and wrote that great work On the Freedom of the Will, which attracted the attention of the whole Christian world, while in the present century, the name of Stockbridge has acquired additional celebrity from the intellect and the genius of the Sedgwicks. It was therefore with the truest feeling that we could wish our brother *God speed*, when the service closed, and we departed, leaving him in the pleasant spot where Providence has already so blessed his labors.

W. I. K.

From the Banner of the Cross.

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* Members also of the General Convention.

From the Banner of the Cross.

Mr. Editor,—The following list of persons who are to be on duty in this city about the first of October, prox., will not be without interest.

Many persons, either having business with them or desirous of social intercourse, would like to know *whose guests they will be—where* they may be found. I would state, therefore, that this list is preserved at the bookstore of Mr. Hooker, No. 178 Chesnut st., between Seventh and Eighth; and at that of Messrs. George & Wayne, No. 26 S. Fifth street. It is exceedingly desirable that all *who propose to themselves the pleasure of entertaining them*, should call in at these places, and signify their names and residence.

VERB. SAP.

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PENNSYLVANIA.—Rev. Drs. Upfold, Bull, Tyng, Bowman. Messrs. Binney, James S. Smith, Cope, and Conyngham.

DELAWARE.—Rev. Messrs. Freeman, D.D., J. W. McCullough, W. E. Franklin, J. L. McKim. Messrs. Col. Paynter, Gen. Mansfield, W. T. Reed, and M. Bradford.

MARYLAND.—Rev. Messrs. Wyatt, D.D., Spencer, D.D., Mason, D.D, and Atkinson. Messrs. Hon. E. F. Chambers, A. C. Magruder, S. J. Donaldson, and J. Stewart, M.D.

VIRGINIA.—Rev. Messrs. Empie, D.D., McGuire, Sparrow, D.D., Grammer. Messrs. P. Williams, S. H. Lewis, R. H. Cunningham, and W. C. McFarland.

NORTH CAROLINA.—Rev. Mr. Mason, D.D., M. A. Curtis, Professor W. M. Green, S. J. Johnson. Messrs. J. W. Wright, Josiah Collins, J. S. Eaton, and G. E. Spruill.

SOUTH CAROLINA.—Rev. Messrs. Trapier, J. Young, J. R. Walker, C. Hanckel, D.D. Messrs. L. Morris, C. G. Memminger, J. H. Tucker, and F. M. Weston.

GEORGIA.—Rev. Messrs. Neufville, Bragg, Gallagher, Vaughan, D.D. Messrs. Nelson, Campbell, Garnett, and Munroe.

KENTUCKY.—Rev. Messrs. J. E. Jackson, M. F. Maury, E. F. Berkeley, M. M. Cowgill. Messrs. Dr. M. Craig, H. J. Bodley, W. F. Bullock, and L. Lindsey.

TENESSEE.—Rev. Messrs. P. W. Alston, E. H. Cressey, S. G. Litton, and J. T. Wheat. Messrs. F. B. Fogg, M. Watson, F. W. Frazer, and J. P. Trezevant.

MISSISSIPPI.—[Not known.]

ALABAMA.—Rev. Messrs. S. S. Lewis, J. J. Scott, N. P. Knapp, W. B. Otis. Messrs. J. H. Parker, W. H. Greene, M. J. Conley, and C. S. Pollard.

LOUISIANA.—Rev. Messrs. Wheaton, D.D., Lacey, D.D., Lewis, and Goodrich. Messrs. Hon. Thomas Butler, Dr. Ira Smith, J. W. Andrews, and G. E. Page.

FLORIDA.—Rev. Messrs. A. B. Hart, D. Brown, Josiah Perry, W. H. C. Yeager. Messrs. B. Croom, W. Marvin, J. H. Bronson, and W. G. Potter.

MISSOURI.—Rev. Messrs. P. R. Minard, T. Hull, E. C. Hutchinson, C. S. Hedges. Messrs. H. L. Koffman, J. Spaulding, J. Parker Dean, and Alexander Hamilton.

ILLINOIS.—Rev. Charles Dresser, Samuel Chase, J. De Pui, G. P. Giddings. Messrs. E. Moore, T. Worthington, H. S. Austin, and A. Campbell.

INDIANA.—Rev. Messrs. S. R. Johnson, S. W. Manney, G. Fiske, A. Wylie, D.D. Messrs. Z. Gould, J. W. Moore. G. H. Dunn, and J. S. Patterson.

MICHIGAN.—Rev. Messrs. Cumming, O'Brien, Brown, and Fitch. Messrs. Trowbridge, Demill, Miller, and Baldwin.

WESTERN NEW YORK.—Rev. Messrs. P. A. Proal, D.D., J. V. Van Ingen, H. Gregory, and J. A. Bolles. Messrs. G. B. Webster, C. H. Carroll, Jonas Earll, and D. Hudson.

OHIO.—Rev. J. T. Brooke, D.D., Wm. A Smallwood, John Swan, Alexander F. Dobb, and Messrs. N. G. Pendleton, J. L. Reynolds, H. L. Noble, H. A. Dubois.

We are much indebted to our correspondent for the trouble he has taken in compiling the above list, and hope, with him, that "a word to the wise *is* sufficient." The Churchmen of Philadelphia and their families, with their accustomed hospitality, will, no doubt, make timely arrangements for the reception and entertainment of the Bishops and Clergy from abroad.

For the Churchman.

Harper and Brothers will publish on Tuesday, October 1st, price 25 cents, No Church without a Bishop, or the Controversy between the Rev. Drs. Potts and Wainwright, with a Preface by the latter, and an Introduction and Notes by an Anti-Sectarian.

Our readers will be glad to find here in a popular shape *the whole* of the original Letters, Essays, &c. The new matter occupies perhaps one third of the space; the Preface gives sound Christian reasons for the republication. The Introduction is a short and strong argument. The Notes, in the words of one of our most learned Bishops, are "terse, pungent, and effectual."

Married.

On the 17th inst., by Rev. B. Evans, in the Church of the Holy Evangelists, WILLIAM A. LIVINGSTON, Esq. to Miss LOUISA JONES, all of New York.

On Thursday, September 19th, at the Church of the Annunciation, New York, by the Rev. Dr. Seabury, Mr. HENRY C. HILL to Miss MARY ANN TAGGART, both of Gardner, Mass.

On the 23d inst., in the North Dutch Church, by the Rev. Dr. Phillips, WALLACE W. DALRYMPLE, late of Norwich, England, to JESSIE, eldest daughter of George C. Thorburn, of this city.

At St. John's Chapel, Savannah, on the 4th inst., by the Rt. Rev. Stephen Elliott, the Rev. WILLIAM J. BOONE to Miss PHŒBE C. ELLIOTT, daughter of the late Stephen Elliott, of Charleston, S. C.

On Monday, September 23d, at St. Paul's Church, Oak Hill, Greene county, by the Rev. G. W. Stewart, Mr. WILLIAM SMITH, of Oak Hill, to CAROLINE GEORGIANA, daughter of Asahel Strong, Esq., of the same place.

In New Haven, Conn., on the 17th inst., in Trinity Church, by the Rev. Dr. Croswell, the Rev. JOSEPH H. NICHOLS to LOUISA, daughter of the late Rev. Edward Rutledge, of Charleston, S. C.

Died.

In this city, on the 24th inst., NEWMAN SEABURY STEWART, only son of William R. and Frances E. B. Taylor, aged 2 years and 5 days.

On Saturday morning, 21st inst., at Elizabethtown, N. J., of congestion of the lungs, MARGARETTA CHETWOOD, aged 10 months, youngest daughter of William C. and Sophia A. Dayton.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D. D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John st., and Williamsburgh.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., ——
Loutrel, Rev. A. M., 255 Greene street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, ——
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 21 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., ——, Brooklyn.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Henry st., 3 doors from State.

Williamsburgh.

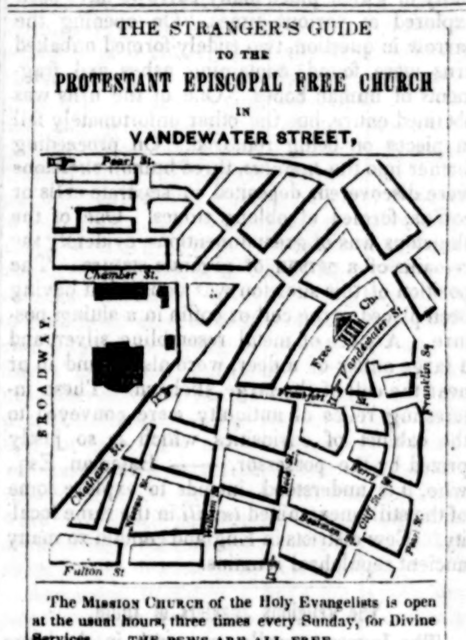
Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

NOTICE.—A meeting of the Board of Trustees of the Protestant Episcopal Tract Society will be held at the Church Depository, 20 John street, on Wednesday next the 2d October, at 5 o'clock, P. M.

s28 DAVID HUBBELL HOYT, Rec. Sec'y.

GENERAL THEOLOGICAL SEMINARY.—The next session of the General Theological Seminary will commence on Monday, 7th October next. The students will assemble in the Chapel at twelve o'clock. At ten o'clock, A. M. the Faculty will meet to receive the testimonials of applicants for admission, and to proceed to their examination. Applicants are requested to present their testimonials to the Dean as early as may be in their power.

BIRD WILSON,
Seminary, Sept. 21, 1844. Dean of the Faculty.

There will be an annual election held for officers of the New York Bible and Common Prayer Book Society, under the new act of incorporation, at the Church Depository, No. 20 John street, on Thursday next, 3d October, at 5 o'clock, P. M. WM. H. BELL.

☞ The Right Rev. Bishop EASTBURN will preach the Quarterly Sermon in St. Matthew's Church, Christopher street, next Sunday evening. Service to begin at 7½ o'clock. Sept. 28.

GENERAL THEOLOGICAL SEMINARY.—The stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, at 6 o'clock, P. M., on Monday, the 30th of September, 1844.

Sept. 14. E. Y. HIGBEE, Sec'y.

BOARD OF MISSIONS.—The Triennial Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. Andrew's Church, in the city of Philadelphia, on Thursday, the 3d of October next, at 5 o'clock, P. M.

Sept. 14. P. VAN PELT, Sec'y.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—The Triennial Meeting of the Sunday School Union will be held in the City of Philadelphia, during the sitting of the General Convention:—the time and place to be determined by the Board of Managers.

The Board of Managers will meet in the Library of St. Peter's Church, Philadelphia, on Wednesday, October 2d, at 5 o'clock, P. M.

Sept. 21. ANTHONY TEN BROECK, Sec'y.

ST. CLEMENT'S CHURCH, Amity Street.—The Vestry of this Church have resolved that *all the seats in the galleries shall henceforth be free*. This has been done to meet the increasing desire for free sittings, and in accordance with the recommendation of the last General Convention.

The Church is open for public worship on Wednesday and Friday of each week, and on all Feasts and Fasts of the Church, at 11 o'clock, A. M. s21

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. August, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

Aug. 1844. C. H. WILLIAMSON, 72 Murray st.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
August, 1844. 296 East Broadway.

Calendar.

September.

29. Seventeenth Sunday after Trinity. St. Michael and All Angels.

October.

6. Eighteenth Sunday after Trinity.
13. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twentieth Sunday after Trinity.
27. Twenty-first Sunday after Trinity.
28. St. Simon and St. Judge the Apostles.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Thursday, September 19, in Emmanuel Church, Glenville, in the parish of Christ Church, Greenwich, Fairfield County, *Connecticut*—where the ordination was held at the request of the Bishop of that Diocese—admitted to Priests' Orders, the Rev. Elijah Guion, Deacon, of this Diocese, the officiating minister of Emmanuel Church. Morning Prayer, was read by the Rev. Ambrose S. Todd, of Connecticut, assisted by the Rev. William C. Mead, D.D., of the same Diocese, who read the lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. John M. Guion, of Connecticut. The same Presbyters, and also the Rev. Robert W. Harris, Rector of Grace Church, Whiteplains, and St. Stephen's Church, Milesquare, the Rev. Peter S. Chauncey, Rector of Christ Church, Rye, and the Rev. Samuel C. Davis, Rector of St. Luke's Church, Somers, Westchester County, and the Rev. Benjamin M. Yarrington, and the Rev. John Purnes, of Connecticut, united with the Bishop in the laying on of hands.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 18th inst., has received the following contributions:

From St Paul's ch, Poughkeepsie, N Y, Rev Dr Milledoler, rector, $10 50; through W H Hubbard, Esq, R A in Richmond, Va, from St Paul's parish, King George's co, viz: Dr R K Stewart, half, $2 50; Mrs Julia Stewart, half, $2 50; Mrs J B Alexander, half, $2 50; Dr Hooe, half, $1 50; Mrs L Hooe, half, $1 50; Lucy and A B Hooe, half, $1; Miss L Pack, half, $2 50; Mrs Maria, half, $1; Mrs Martha Stuart, half, $1; Miss M Stuart, half, 25 cts; M E M, half, 25 cts; Mr Wray, half, 50 cts; Mrs V Washington, half, 50 cts—total, $17 50; Roanoke parish, Halifax co, $20; St Peter's ch, Charleston, S C, Rev Mr Barnewell, rector, for Clarksville, Ga, $50 18; Trinity ch, Fairfield, Herkimer co, N Y, $5; Grace ch, Norway, do, $2; Trinity ch, Fishkill, N Y, per the Hon G C Verplanck, $30; Female Missionary Society of St John's ch, Portsmouth, N H, a portion of $50—$20; through the Rev M T C Wing, R A at Gambier, O, from St Timothy's ch, Massillon, $15; Christ ch, Springfield, $3; St Stephen's, Grafton, $2 06—total, $20 06; Trinity ch, Lansingburgh, N Y, Rev Mr Twing, $17; St George's ch, New York, of which $50 is for Missions in Michigan, and $50 for Missions in Illinois, $500. Total, $692 24.

THOMAS N. STANFORD, Treasurer,
September 26, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 11th inst. has received the following sums:

Through Ravenel, Stevens & Co, Charleston, S C, by J J Smith, Beaufort, S C, for support of Greek girl, Christini, at Mr Hill's school, Athens, from St Helena parish, $61; from Montpelier Institute, Ga, for same. $19—$80; lady of St John's ch, Bellefonte, Pa, $5; from St John's ch, Hagerstown, Md, per Rev Mr Layman, half, $30; through W H Hubbard, Esq, R A, Richmond, Va, Rev Geo Woodbridge, for Mesopotamia, $1; children at Bellemande, Powhattan co, for China, $2; per Rev J Martin, St Paul's parish, King George co, viz: Dr R K Stuart, half, $2 50; Mrs J Stuart, half, $2 50; Mrs J B Alexander, half, $2 50; Dr A B Hooe, half, $1 50; Mrs L Hooe, half, $1 50; Miss Lucy and A B Hooe, half, $1; Miss Jane Pack, half, $2 50; Mrs Maria Stuart, half, $1; Miss Martha Stuart, half, $1; Miss Mary Stuart, half, 25 cts; M E M, half, 25 cts; Mr Wray Stuart, half, 50 cts; Mrs Virginia Washington, half, 50 cts; Rev J T Clarke, Roanoke parish, Halifax co, $20—$40 50; appropriation from St George's ch, New York, per Rev Dr Milnor, for educating Chinese, $50; for China Mission, $15; Foreign Missions generally, $435—$500; St Peter's ch, Charleston, S C, Working Society, balance of salary of Rev Dr Boone, $100; offerings of St Peter's, for China, $63; Juvenile Sewing Society for education of Chinese children, $50—$213; St Andrew's ch, N Y, $6 21; per Rev M T C Wing, R A, Gambier, O, Mrs C T Johnson, Granville, O, $6; St Stephen's ch, Grafton, O, $1 68; Christ ch, Springfield, O, $6 04—$13 72; Female Missionary Society, St John's ch, Portsmouth, N H, by Miss Mary Hardy, Treasurer, $20; St Mark's ch, Williamsburg, L I, per Rev S M Haskins, rector, $3 41. Total, $911 84.

J. SMYTH ROGERS, Treasurer,
New York, Sept. 25, 1844. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From three ladies, donation, $6; "X, with the hope hereafter of making an annual subscription," $5; Ch of Messiah, Glen's Falls, and Zion ch, Sandy Hill, Rev J A Spooner, rector, $5; Christ ch, Tarrytown, Rev William Creighton, D D, rector, $42 62; Zion ch, Greenburgh, Rev William Creighton, rector, $28; St Paul's ch, Sing Sing, Rev C H Halsey, rector, $10; Church of Annuciation, S Seabury, D D, $17 51; St Luke's ch, Rev J M Forbes, rector, $42 02; Christ ch, Ballston Spa, Rev Deodatus Babcock, $3; St Paul's ch, Oakhill, Rev J W Stewart, $2; Trinity ch, Lansingburgh, Rev A T Twing, $6. Total amount, $167 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, September 26, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev Wm Jarvis, a subscriber, $3; R P Williams, St Louis, a donation, $5; St Paul's ch, Sing Sing, Rev C H Halsey, rector, $5; St James's ch, N Y, Rev John Dowdney, rector, $5 08; St John's ch, Cohoes, Rev J B Gibson, rector, $2; Trinity ch, Lansingburgh, Rev A T Twing, rector, $5. Total amount, $25 08.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, September 26, 1844.

A MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 28th ult., the following contributions, viz:—

From St Andrew's ch, N Y, Rev R M Abercrombie, $2; weekly offerings, "for Church purposes" of a family of the Church of the Annunciation, N Y, $3; St Michael's ch, N Y, Rev Wm Richmond, rector, $7 34; St Paul's, ch, Troy, Rev R B Van Kleeck, rector, $26 98; J A Sparks, donation, $1; Christ ch, Tarrytown, Rev Dr Creighton, rector, $8; Zion ch, Greenburgh, Rev Dr Creighton, rector, $8 32; Association of St George's ch, N Y, Rev Dr Milnor, rector, $50; Female Missionary Association of St Paul's Chapel, N Y, Mrs Berrian, Treasurer, $53; Trinity ch, Fairfield, 10; and Grace ch, Norway, Rev Wm Baker, rector, $5 63; Emmanuel ch, Little Falls, Rev E Livermore, rector, $7 50; Ch of the Redemption, New York, Rev Isaac Pardee, rector, $5; St John's ch, Cohoes, Rev J B Gibson, $2; Christ ch, Manhasset, $2 31; and St Paul's ch, Glen Cove, Rev J P F Clarke, rector, $1 54; St Mary's ch, N Y, Rev Wm Richmond, rector, $1. Total amount, $194 62.

C. N. S. ROWLAND, Treasurer,
Sept. 25, 1844. 55 Water street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE DIOCESE OF NEW YORK.—The subscriber respectfully acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From St Paul's ch, Troy, Rev R Van Kleeck, $15; Christ ch, Tarrytown, Rev Dr Creighton, $9 45; Zion ch, Greenburgh, do, $19 79; St George's ch, New York, Rev Dr Milnor, $50; St Mark's ch, Williamsburg, Rev S M Haskin, $4; St Peter's ch, Lithgow, Rev S J Evans, $2 73; Church of the Annunciation, New York, Rev Dr Seabury, $20 22. Total amount, $112 18.

JAMES F. DE PEYSTER, Treasurer.
New York, Sept. 26, 1844. 51 South-st.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $50, from the Association of St George's ch, for the promotion of Christianity, by the hands of the rector.

JOHN W. MITCHELL, Treasurer,
September 26, 1844. G. P. E. S. S. U.

The subscriber acknowledges the receipt of $10, from Francis Dominick, Esq, 42 Wall street, for the purchase of text books for the Nashotah Mission.

Sept. 23, 1844. W. ADAMS.

A Great Variety of Episcopal Publications.

Including every size, and style of the COMMON PRAYER, for sale cheap. If any of the Standard Publications inquired for are not on hand, they will be supplied as cheap as if in store.

Sermon paper, and every variety of Stationery sold at unusually low prices.

It is now pretty well known that the subscriber sells Books and STATIONERY cheaper than any other dealer in the city. C. SHEPARD, Bookseller and
Sept 28. Stationer, 191 Broadway, opp. John st.

Just Published by STANFORD & SWORDS, 139 Broadway

RECORDS OF A GOOD MAN'S LIFE, by the Rev. Charles B. Taylor, M.A., 1 vol. 12mo.—Price 75 cts.

Also, a new edition of Family Prayers; and Prayers on Ten Commandments, &c. &c., to which is added A Family Commentary upon the Sermon upon the Mount, by the late Henry Thornton, Esq., M.P. Edited by the Rt. Rev. Manton Eastburn, D.D., Bishop of Massachusetts. Sept. 28.

TO THE CLERGY AND LAITY.

D. APPLETON & CO., 200 Broadway, respectfully invite the attention of the Clergy and Laity to their very extensive Stock of English and American Theological Works. Their assortment at the present time is now very complete, embracing the most recent editions of the Fathers of the Church, Ecclesiastical Historians, Liturgical and Biblical Works, together with the chief writings of the Old and Modern Church of England Divines. Sept. 28—2tis

CHURCHMAN'S LIBRARY.

THE 10th Number of this publication is now out, containing in continuation, THE BOOK OF THE CHURCH, by Robert Southey, Esq.

TERMS—$2 25 per year to city subscribers delivered. Mail subscribers $2, or 6 copies for $10 in advance, remitted to the publishers. J. R. DUNHAM.

☞ Subscribers received by J. A. Sparks, 161 Fulton street, New York; George & Wayne, 26 South Fifth street, Philadelphia; H. Colburn, Baltimore; C. Stimpson, Boston; E. H. Pease & Daniel Little, Albany; C. H. Kay, Jr., Pittsburgh. Sept. 28.

REV. MR. SOUTHGATE'S NEW WORK.

JUST READY.

NARRATIVE of a Visit to the Syrian (Jacobite) Church of Mesopotamia, with Statements and Reflections upon the present state of Christianity in Turkey, and the character and prospects of the Eastern Church, by the Rev. Horatio Southgate. 1 vol. 12mo.

D. APPLETON & CO.
Sept. 28—2tis 200 Broadway.

CHURCH ALMANAC FOR 1845.

THE Church Almanac for 1845, is just printed by the Protestant Episcopal Tract Society, and for sale at 30 dollars a thousand, 4 dollars a hundred, or 6¼ cents single, at the Church Depository, 20 John street.

Sept. 28—4t THOS. C. BUTLER, Agent.

BISHOP IVES'S NEW WORK.

THE APOSTLES' DOCTRINE OF FELLOWSHIP—Five Sermons, preached in the principal churches of his Diocese, during his Spring Visitation, 1844, by the Rt. Rev. L. S. Ives, D.D., LL.D., 1 vol. 16mo.

CONTENTS—I. The case of the first converts. II. The condition and means of justification to adult converts. III. Objections to Baptism as a condition and means of justification answered. FIRST PART, as regards the Sacrament generally. SECOND PART, as regards its application to infants. IV. Confirmation, a means of grace instituted by Almighty God. V. The Apostle's Fellowship. D. APPLETON & CO.,
Sept. 28—2tis 200 Broadway.

ST. MATTHEW'S HALL,

PORT COLDEN, WARREN COUNTY, N. J.

THE Winter Session of this English and Classical Institution, on Christian principles, for Boys, will commence on the *first Monday* in November next. The boys are, in all respects, treated as the children of the Rector; *constant* supervision is kept over them both in doors, and on the play ground; and their moral and religious principles receive especial attention.

The terms per session of five months are $68, which *must be paid in advance.*

REFERENCE.—Right Rev. G. W. Doane, D. D., L.L. D., Burlington; the Rev. W. Staunton, Morristown; the Rev. S. Starr, Trenton, New Jersey. The Rev. Professor Ogilby, D.D., General Theological Seminary; the Rev. C. H. Halsey, Sing Sing, New York; and the Rev. Frederick Ogilby, Philadelphia.

☞ Application for admission or for particular information to be made to the

REV. P. L. JAQUES, RECTOR.
Port Colden, Sept. 17th, 1844. s28—8t

CARD.

AN Episcopal Clergyman residing in a healthy part of the country, distant (by steamboat) two hours from New York, wishes to take six boys into his family to educate in company with his own son. The instruction will be such as to fit them for College, and the best care will be taken of their morals.

TERMS—$125 per annum; bed and bedding being furnished by the parents. The terms are put thus low, because the clergyman possesses peculiar advantages for conducting a School. For further particulars inquire of the Editor of the Churchman.

N. B. There are three vacancies yet to be filled.—The School will open November 1st. Sept. 28.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D.D., RECTOR.

THE Winter Term of this Institution for the Education of Young Ladies, will commence on the first day of October next. For Circulars, apply at No. 20 John street, and at the office of the Churchman.

Sept. 25th, 1844—3t

A LADY, experienced in teaching, wishes to obtain a situation as Governess or Teacher. She will instruct in all the English branches, the French language, Music on the Organ and Piano Forte, Drawing and Painting. For address and references, apply (post paid) at this office. Sept. 28—tf

ORGANIST.—A gentleman of some experience wishes to obtain a situation as Organist in some one of the Episcopal churches in the city or immediate vicinity. Salary not so much of a consideration as the practice. Please address "Communicant" at the office of the Churchman. Sept. 28.

A LADY, a Communicant of the Church, wishes to engage as Governess in a family, or to take charge of a School. With regard to faithfulness, experience and success, she will refer to her former Patrons. Address "T. C. I." office of the Churchman.

Sept. 21—2t$

MRS. MULLIGAN and Miss ROBERTS'S Boarding and Day School for Young Ladies, (No. 45 Walker street,) will be opened on Tuesday, September 10th. Sept. 10—3t

MISSES RAINSFORD'S School, No. 47 Irving Place, New York. The duties of this establishment will recommence on Monday, September 2d.

September 7—4t$

PROFESSOR TAPPAN'S SEMINARY FOR YOUNG LADIES, No. 13 Carroll Place, will re-open on Monday, September 9th.

PROGRAMMES of the course of studies, &c., may be obtained at Wiley & Putnam, 161 Broadway, and R. Lockwood & Sons, 411 Broadway. Sept. 7—1m

MISS SAGAR and Miss BALLOW will re-open their Boarding and Day School for Young Ladies, No. 10 Albion Place, (Fourth street,) on Monday, the 9th of September. August 31.

MISS FORBES, No. 6 Abingdon Square, will re-open her School on Monday, September 9th.

August 31—4t$

SCHOOL.—NEW HAVEN, CONN.

THE Winter Term of the Misses EDWARDS'S Boarding and Day School for Young Ladies will commence on Wednesday, the 25th of September.

New Haven, August 26.—6t

WANTED—By a young man, a graduate, a situation as teacher in a family or Academy. One in or near New York would be preferred. Address, post-paid, the publisher of this paper. Aug. 17.

From the Edinburgh Observer.

Trinity College.

From the time that the Bishops of the reformed Catholic Church in Scotland made known, by a synodal letter, their unanimous approval of the foundation of a College, to be dedicated to The Holy and Undivided Trinity, and to have for its object the training up of our youth, and of probationers for the ministry, the hopes of zealous Churchmen have been concentrated in that noble project; nor have they, amid heart-breaking discouragements, ceased to bear it steadily and prominently in view, as *the* corrective to many of the evils which mar our present system.

There has been, and there still exists, so much misapprehension, and we regret to add, so much misrepresentation, in regard to the fundamental character of the proposed institution, that we feel called upon, before hazarding a few remarks of our own upon the subject, to put our readers in possession of the original letter, signed on the 2d of September, 1841, by all our Bishops, in Synod assembled, and addressed—

"To all faithful Members of the Reformed Catholic Church, the Bishops, in Scotland, greeting.

"Grace be with you, mercy and peace, from God the Father, and our Lord Jesus Christ.

"Whereas certain lay members of the Church, moved by a pious desire to promote the glory of God, and the welfare of the flock over which he hath made us oversees, have represented unto us that our Church, having been long depressed, hath suffered the total loss of temporal endowments; and that hence great difficulty hath been found in maintaining the decent administration of God's Word and Sacraments, more especially in so far as the same depends upon the due education of candidates for holy orders; that the sense of this deficiency hath been frequently declared by various pious but inadequate bequests for this purpose, and more recently by the Church herself in her fortieth Canon, and that the same still exists in almost undiminished magnitude.

"And whereas they have represented unto us their desire, under God's blessing, to attempt a remedy for this want, and, in pursuance of such design, have proposed to us the foundation of a school and theological seminary, to be devoted to the training, under collegiate discipline, of candidates for holy orders, and at the same time of such other persons as may desire the benefit of a liberal, in conjunction with a religious, education.

"And whereas they have represented unto us, that sufficient pecuniary support hath been secured to warrant their perseverance in the design, and that they are now desirous, under our sanction, to make a public appeal to the members of the Church in its behalf.

"Now we, the Bishops of the Reformed Catholic Church in Scotland, in Synod assembled, desire to express our warmest gratitude to those with whom this proposal hath originated, and above all, to God, who hath put it into their hearts to attempt the supply of wants the reality and urgency of which we have long painfully experienced; and having maturely considered the said design, we do hereby formally approve the same, and recommend it to you, our brethren in Christ, as a fitting object for your prayers and alms.

"We have farther, for the promotion of this good work, requested certain discreet persons to act in committee, and, in concert with ourselves, to prepare a scheme for its execution, to be submitted to the members of the Church.

"In thus endeavoring to awaken your zeal and charity in behalf of that portion of the Church committed to our charge, we deem it fitting to state, solemnly and explicitly, that we are moved by no feelings of rivalry towards any any religious community, but by a desire to supply the wants of our own communion, and thereby to fulfil a duty implied in the first principles of the Christian Church.

"Brethren, the grace of our Lord Jesus Christ be with your spirits. Amen.

"**W. Skinner, D.D., Bp. of Aberdeen, and Primus.**
Patrick Torry, D.D., Bp. of Dunkeld, Dunblane and Fife
David Low, LL.D., Bp. of Mory, Ross, and Argyll.
Michael Russell, LL.D., Bishop of Glasgow.
David Moir, D.D., Bishop of Brechin.
C. H. Terrot, D.D., Bishop of Edinburgh.
"*Edinburgh, 2d Sept.*, 1841."

This Apostolic Epistle is worthy of the faithful prelates from whom, in God's name, it issued. It will be seen that, while acknowledging the state of depression and embarrassment under which, by an extraordinary train of circumstances, the Church of Christ in this country has long groaned, it declares, in opposition to all the modern popular theories, that a remedy for many of her ills lies in the foundation of an institution *whose essential principle should be that of educating on the ancient uncompromising system of the Church.* The Scottish Bishops unanimously bear witness to the doctrines, which, in those enlightened times, receives only the epithets of antiquated and bigoted, that education is something more than instruction; that it is impossible, on Church principles, to dissever religious and secular teaching; that the domestic discipline, and uninterrupted pastoral control of the true collegiate system, is even more important than the knowledge imparted; and that it was to *the Church*, and not to civil rulers, or self-constituted Boards of Directors, that Christ said, "Feed my lambs and my sheep."

We are much struck with this great element in the constitution of Trinity College; because there is no such system in operation in all Scotland; and we find it here avowed, with an unflinching regard to Catholic truth, and entered upon with a boldness and unanimity, such as to draw powerfully towards the College the sympathies of all earnest minds. The antagonist scheme, that of distinguishing altogether between secular and religious instruction, imparting the former to the young of all denominations, and leaving the latter to be instilled into their ductile minds by irresponsible persons at home, has been extensively tried in England and elsewhere, and (as might have been anticipated) has signally failed. The great tap-root of Church authority, submission to her dogmatic teaching, and obedience to her godly discipline, having been lost sight of, the schools among our vast manufacturing populations have wrought a positive injury to the Church, have both deprived her of her sons, and excited in many still lingering within her communion a spirit of insubordination and rationalistic irreverence; and even in regard to the Proprietary Establishments for the sons of the rich, whose specific distinction from the admirable old grammar schools was that they imparted to all, irrespective of the religious (or irreligious) opinions of any, a liberal education, and entered not upon theological ground,—"a man being no more responsible for his religious opinions than for his color,"—it has also been found in their case, that the scholars have been miserably deficient in all that has reference to character and Christian bearing, elevation of mind and depth of thought.

But our principal concern is with our own College, the building operations of which,—our friends will learn with satisfaction; and the lithograph representing the fabric as it will (D. V.) ere long appear, shows that it will indeed be a credit to our Church,—have been at length really commenced.

We have observed, that the object of the institution is two-fold; inasmuch as it contemplates the education of the young members of our Church, who shall be entrusted to its care, in classical literature, mathematics, and other branches of philosophy usually comprehended in academical courses; and also the training up of candidates for holy orders under collegiate discipline. Under whichsoever of these two aspects the proposed College be regarded, it will be seen that it can yield to no institution in usefulness, and adaptation to the peculiar exigencies of our Church. We may ask, briefly, whether the advantages of a seminary of sound learning and religious education for our younger brethren can be overrated? Situated as is our Church, can we estimate too highly the importance of fixing upon their ardent, and yet ductile minds, the deep, and sacred, and everlasting principles to which, beyond all others, in *modern* times, the Scottish Branch of the Church Universal has been the suffering and undaunted witness? Will there not be brought about a grand and most practical result, if those truths are fixed imperishably upon their hearts, and the doctrines taught in the Prayer-book, as the best interpreter of Holy Scripture, are interwoven with their earliest and best impressions? Under the very wing of the spouse of Christ, nurtured by her daily prayers, built up in her apostolic faith, rehearsing, day after day, her sublime creeds, and receiving, in that home which she has provided, of the Bread of life and the Cup of salvation, can we limit the probable amount of good to be derived from such an handmaid to the Mother of us all? Can we choose but believe that a different spirit will be infused into our laity, from that now too prevalent,—a spirit of reverence and obedience, of love to their Church, by reason of her own divine polity, of thankful devotion to her interests and claims, because she alone represents upon earth the adorable Head over all things?

It is from the combination, upon principle, of this religious orthodox training with the secular instruction to be imparted by tutors of the highest attainments, that we anticipate so much solid good to the rising generation. And we may remark, for the information of the public, that the College is calculated ultimately to receive from **150** to **200** students, between the ages of eight and eighteen; and that it will provide exhibitions, or bursaries, to be conferred principally on boys likely to become divinity students.

In regard to the other object contemplated by the institution, the provision which it will make for the supply of candidates for the sacred ministry, not only is there before us the unanimous opinion of the whole Bench of Bishops, founded on their personal and painful experience, that the dioceses, over which they preside, suffer materially from the want of such a College; but we have a very strong opinion, fortified by recent events, that no measure could be framed of so corrective a character to the evils which beset us, or calculated to produce so much positive good, as one which shall insure AN INDIGENOUS CLERGY. We are in full spiritual communion with the united Church of England and Ireland; at this in itself we greatly rejoice; but one pernicious evil, (while her powers of convocation, and indeed of enforcing *her own* laws, are in abeyance,) which results from that close communion, we deeply feel. Clergymen of the Establishment in England and Ireland, who are Dissenters at heart, but whom the *law of the land* would reach in their erratic course, were they to follow out the suggestions of their private judgment at home, think it *just the very thing* to migrate here; where, unassailable by the *law of the land*, and perfectly indifferent as to the *law of Christ's Church*, they hope to be Dissenters on a grand scale.

We know not one spiritual sin of deeper dye, we know not a fouler act of determined dishonesty, than for a clergyman, with his eyes open, to leave his own branch of the Church, to come over to ours, which he knows has her distinctive canons, deliberately to sign and vow obedience to those canons, accept the charge *with its emoluments*, and then, when fairly in possession, to turn round and say that he is an English minister, that he shall cease to belong to the Scottish Church, and will continue to minister to the congregation by virtue of his English orders. His wickedness is worse than that of Korah, Dathan, and Abiram; his dishonesty only to be paralleled by the act of that man who, to further some views of his own, has solemnly put his hand to a written agreement, and then falsified his bond. Instances of this kind are occurring: more, perhaps, may occur; but, deplorable as they are, we cannot but feel persuaded that one or two more must either force from the English hierarchy a decisive condemnation, reaching to their pockets, of such delinquents, or oblige our Bishops, reluctantly as they would indeed act, to refuse the admission of English priests into our benefices, so long as our discipline is not upheld in England. As matters now stand, our powerful Sister is anything but an aid to our struggling Church, and the more we accustom our minds to dependence, under the Divine blessing, on our own resources, and not at all on her arm, the better for our stability.

We believe, then, that Trinity College, when in full operation, will supply the deficiency under whch our Church at present suffers, by training up, and sending forth, well-educated and devout men, who will serve the holy altars of their Church with fidelity, zeal, and discretion. Our Bishops having no temporal distinctions, no rich baronies, we want clergymen who can fully recognize, and habitually obey, their high *spiritual* authority; who will bow before their canonical decisions as binding upon the conscience, and have, nearest and dearest to their hearts, the progress and efficiency and general welfare of their pure Apostolic Church; we want, in a word, a band of *native* clergy, competent to the great task which now more emphatically presses on all who minister at her altars; we want devoted men, men of energy, faith, and heroic excellence. God grant that such men may proceed from the collegiate walls of Trinity; great then will be the blessing to our Church of that institution; and, in order to meet the charge that the promoters of the scheme have other objects in view than these,—the purest and the holiest,—we would wind up our remarks in the words of the committee, extracted from one of their past circulars, and we need only add, that they are men who say what they mean, and mean what they say.

"The Committee desire to take the present opportunity of saying, that their object is perfectly plain and straightforward; they utterly disclaim any peculiar or party views; they have no purposes beyond that which is plainly set forth in the printed statement. They have received the sanction of and are acting in concert with, their Bishops, and they have the utmost gratification in stating, that having submitted their proposals to the Archbishops of Canterbury, York, and Armagh, they have been favored with the approbation and encouragement of these three Prelates. The committee believe that, taken in connexion with the synodal letter of the Scottish Bishops, the names of these venerated Prelates will afford the best guarantee that the individuals who now come forward earnestly entreating, on behalf of 'Trinity College,' the support of all who take an interest in the Episcopal Church of Scotland, have no object in view but that of promoting her best and dearest interests."

We may add to this, that the Society for Promoting Christian Knowledge has contributed £1000 for the divinity studenships.

The Ancient Inscriptions in Arabia.

To the Editor of "the Churchman's newspaper."

My Dear Sir,—It is now some time since I saw a letter from Bishop Doane, giving some account of the discovery of some very ancient sculptural characters in Arabia. That account has led me to procure the book in which this discovery is announced. The title of the book is *The Historical Geography of Arabia, or the Patriarchal Evidences of Revealed Religion*, by the Rev. Charles Forster, published by Duncan & Malcom.

You will be pleased with the work generally as the learned author is showing the peopling of Arabia by the descendants of Cush, of Joktan, of Ishmael, of Keturah, and of Esau: but your delight will be very great when you behold him, as the highly favored instrument in the hand of God, decyphering one of the most ancient pieces of writing in the world, found written with an iron pen on the living rock, at Hisn Ghorab, on the southern coast of Arabia, by persons who lived in the time of Joseph. The doctrine of the resurrection of the dead IS written—according to Job's very fervent desire —"with an iron pen in the rock forever." Yes, the living rock of Hisn Ghorab is this day proclaiming to our modern sceptics the truth of divine revelation, and assuring us that Heber, the postdiluvian patriarch, taught the people the doctrine of the resurrection. "Covered with the awful hoar of innumerable ages," in "the once famous, and long lost tongue of Hamayar," are these memorable words:—

"Over us presided kings far removed from baseness, and stern chastisers of reprobate and wicked men; and they noted down for us, according to the doctrine of Heber, good judgments, written in a book to be kept; and we believed in miracles, in the resurrection, in the return into the nostrils of the breath of life."

If yourself and your readers will procure the work, I promise you and them a rich feast. It is dedicated to his Grace the Archbishop of Canterbury, and written by that profound scholar and able divine, "the daily companion, and own familiar friend" of the holy Bishop Jebb,

I am, my dear Sir, yours very truly,

August 17th, 1844. R. A. H.

Examination of an Ancient British Barrow,

Near Wardlow, in the Parish of Bakewell.

On Wednesday week,— Bateman, Esq., Middleton-by-Youlgrave, with the assistance of some laborers, examined a British barrow, which had often been noticed by many local antiquarians. The site of this *tumulus* is on a well-known eminence, designated "Rolling-hill," about half a mile from the hamlet of Wardlow, in the vicinity of which place many barrows have been explored at various times. On opening the barrow in question, two rudely-formed unbaked urns were found, containing ashes and fragments of human bones. One of the urns was obtained entire, but the other unfortunately fell in pieces on being removed. On proceeding further into the *tumulus*, three human skeletons were discovered, deposited in separate cells or coffins, formed of oblong stones. One of the skeletons was of great dimentions, evidently the remains of a person of gigantic stature. The position of this skeleton was unusual, it having been placed in the cell or coffin in a sitting posture. A piece of metal resembling silver, and a large antler of a deer, were also found in or near the cell of the large skeleton. These interesting relics of antiquity were conveyed to the cabinet of curiosities which is so justly prized by the possessor, —— Bateman, Esq., who, it is understood, intends to explore some of the still unexamined *tumili* in the same locality. Few districts in England contain so many ancient sepulchral remains.

The Religious Jugglers of India.

The Jogees, usually met with in the large towns of India, support themselves and entertain the credulous by affecting powers of necromancy, command over physical and mental faculties, with tricks and jugglary of all kinds. Being exceedingly expert in performing sleights of hand, feats of strength, and mummeries of every description, these men often so completely cheat the senses of the lookers on that even most intelligent persons among Europeans fail to discover the means whereby these cunning impostors effect results which, depending of course on physical causes, are yet made by them to appear as if produced by the miraculous interference of gods. Thus, at Madras, for instance, a Jogee pretended to sit on the air for a very considerable period, with no support but a slight crutch on which he leaned his hand, and many European gentlemen testified to the fact. It would appear, from the description of the apparatus carried with the man, that he produced the effect of resting on a baseless seat by means of inflated bladders; but the true secret remained unknown, although the Governor himself certified to the fact, that the exhibitor remained so poised for forty minutes. Other men affect the power of continuing under water for a very considerable period, perhaps by means of the air-tube commonly used by divers at present. But the most remarkable feat probably ever known was that performed at the court of Runjeet Sigh, where a Jogee was buried within a sealed box under ground, without food, in a garden surrounded by a high and guarded wall, for thirty days, and, when exhumed, speedily recovered his natural powers. In most of these cases money is not so much an object with these religious jugglers as influence, and, generally, I believe a Jogee would rather risk his life in the performance of his tricks than hazard his reputation; of course, he must admit his *chielas* (disciples) into his secrets, as assistants, but they walk too truly in the steps of their honored master ever to betray him.—*Asiatic Magazine.*

Idle Clergy.

In the parish church of Leeds, Eng., during the past year, the sacrament of the Lord's Supper was administered 77 times, 194 sermons were preached, 1,460 chapters of the Bible were read, 1,800 Psalms were said and chanted, and divine service was performed 1,095 times.

—*Felix Farley's Bristol Journal.*

Preaching.

The public reading of Holy Scripture in the church is properly called preaching, on the authority not only of Hooker and other prominent theologians, but of the inspired Apostle. In Acts xv. 21, St. Paul says: "Moses hath them that *preach* him, being read in the synagogues every Sabbath-day."

The happiness or unhappiness of life depends more on little circumstances or interest of heart, than on the events apparently of the greatest importance.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,

(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

Orders enclosing CASH, for any book to be had in this city, promptly attended to.

CHURCH BOOKS.—Just published, Sermons on Duties of Daily Life. By Francis E. Paget, M.A., Rector of Elford. pp. 398. Price $1 25.

Canons of The Church. The Definitions of Faith and Canons of Discipline of the Six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church, translated, with Notes: To which are added the Apostolical Canons. By the Rev. William Andrew Hammond, M.A., of Christ Church, Oxford.

The Forest of Arden. A Tale illustrative of the English Reformation. By the Rev. W. Gresley, M.A., Prebendary of Litchfield. Price 75 cents.

The Siege of Lichfield. A Tale illustrative of the great Rebellion. By the Rev. W. Gresley, M.A., Price 75 cents.

Bernard Leslie, or a Tale of the Last Ten Years. By the Rev. W. Gresley, M.A. From the second London edition. Price 75 cents.

A Tract. *The Danger of Dissent:* being Chapter XVIII. of Bernard Leslie. By Rev. W. Gresley, M.A. pp. 48. Price 6 cents.

Charles Lever, or, the Man of the Nineteenth Century. By the Rev. W. Gresley, M. A. Price 75 cents.

A Treatise on Baptism. By the late Rev. Alex. Hay, of Virginia; with letters commendatory from the Right Rev. Bishop Chase, and the Rev. Dr. Shelton; and a Sketch of the Life of the Author, by the Rev. C. Dresser. Price 37½ cents.

Rev. Dr. Jarvis's Sermons. Two Sermons by the Rev. Dr. Jarvis:—the first on *Prophecy in General*, the second in reference to the *Doctrine of the Second Advent*. In pursuing this subject, Dr. Jarvis has been led to compile several original Chronological tables, derived chiefly from sources not generally accessible, and throwing new light on some of the difficulties of Scriptural Chronology, the publication of which will form a valuable contribution to ecclesiastical literature.

J. A. S. has published a second edition of

Plain Sermons. By contributors to the Tracts for the Times. 2 vols. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.—Price $1 50. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my Diocese for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay readers within said Diocese.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

ORGAN MANUFACTORY, Anthony Street, N. Y

GEORGE JARDINE. Among the many applicants for patronage, he respectfully solicits a share; believing that his Organs are most certainly not inferior to the productions of any in this country.

For sale—A variety of Church, Parlor, and Church barrel Organs, or "Dumb Organists;" of which latter, he was the first to introduce into America nearly eight years ago, and for which he has gained great celebrity.

N. B.—G. J. is a practical voicer, tuner, and finisher of every instrument manufactured at his establishment, and he had long experience as such in two of the largest organ manufactories in London. March 23.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION

WILL republish in a few days, WITH BEAUTIFUL ILLUSTRATIONS, from designs by Chapman, the following books recently received from England.

The Shadow of the Cross—*An Allegory.* By the Rev. W. Adams, M. A.

The Distant Hills—*An Allegory.* By the same author.

Late Publications of the Union.

Beavens's Help to Catechising—120 pages 18mo. stiff pasteboard covers.

The *same*, on fine paper, with an *Introduction* by the author, 144 pages, 18mo., fine muslin.

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Orders may be addressed to
DANIEL DANA, Jr., Agent,
Sept. 7—2tis 20 John street, New York.

DICTIONARY OF THE CHURCH.—A third edition of this Standard and valuable work, will be issued in a week or two. A small number still on hand of the second edition. Price $1 25.

HENRY M. ONDERDONK,
Sept. 14. Publisher and Bookseller, 25 John st.

THE RELATION OF THE CLERGY AND LAITY.—The above Sermon by the Rev. Samuel Seabury, D. D., and one of the course delivered in St. Paul's Chapel and St. Clement's Church, New York, is now ready and for sale, price 12½ cents, by

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IN THE DIOCESE OF NEW YORK.

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Aug. 3—tf No. 52 Maiden Lane.

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NO. VI. of the above Reprint is now ready, and for sale by—Price twenty-five cents, by

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PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

TRINITY SCHOOL, No. 76 Varick Street.
Rev. WILLIAM MORRIS, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence	Sept. 1, and end	Nov. 23.		
2d do.	"	Nov. 24,	"	Feb. 15.
3d do.	"	Feb. 16,	"	May 9.
4th do.	"	May 10,	"	July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, if paid in advance. The term consists of eleven weeks.

April 6, 1844.—yly

CLASSICAL AND ENGLISH SCHOOL,
Conducted on the Principles of the Prot. Epis. Church,
255 *Greene street, next the corner of Waverley Place.*

THE REV. J. A. SPENCER, A.M., will resume the duties of his Private and Select School for Boys on Monday, the 2d of September instant. The number is limited, in order that each pupil may receive the personal care and supervision of the Rector, and be thoroughly trained in the various branches of English and Classical Learning. Two or three boys can be received into the Rector's family.

References.—Rt. Rev. Bp. B. T. Onderdonk; Rt. Rev. Bp. Whittingham; Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. Dr. Wilson, Rev. Dr. Turner, Rev. C. D. Jackson, Rev. J. M. Forbes; Prof. Charles Anthon, LL.D., Dr. John Stearns, Dr. Edward Delafield, Lewis Loutrel, Esq., George T. Strong, Esq. Aug. 17.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphins, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—W. H. Davis & Ferris respectfully inform the public that they have removed their Manufactory to 293 Bowery, where they are prepared to furnish Organs of any description on as liberal terms as any other establishment in this city; and pledge themselves that all Organs entrusted to them shall give entire satisfaction. Those who may be in want of Organs are requested to call and examine one they have now ready, containing 20 stops, two sets of keys from GG to F Alt, with pedals; the case is in full Corinthian style, 16 feet high, 12 feet front, and 8 feet deep.

Also, 1 Gothic Organ, 7 stops, open, and stop Diapason, principal, fifteenth, dulcano, flute and trumpet, with pedals; the four last named stops in swell, mettle pipes in front. Those who may wish to purchase will find this an eligible opportunity, as the terms will be accommodating.

☞ All communications addressed to W. D. & F. will receive immediate attention. Sept. 21—3m

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Sept. 21.

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April 20—tf

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New York, April 6, 1844.

The Churchman.

EDITED BY
THE REV. SAMUEL SEABURY, D. D.
And under the General Direction and Supervision of
The Bishop of the Diocese of New York,
of whom it is the Official Organ of Communication with his Diocese.

It is published every SATURDAY for the Proprietors,
BY JAMES A. SPARKS,
161 Fulton-st., opposite St. Paul's, N. York, UP STAIRS.

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For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting "The united interests of the Gospel and the Church."

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